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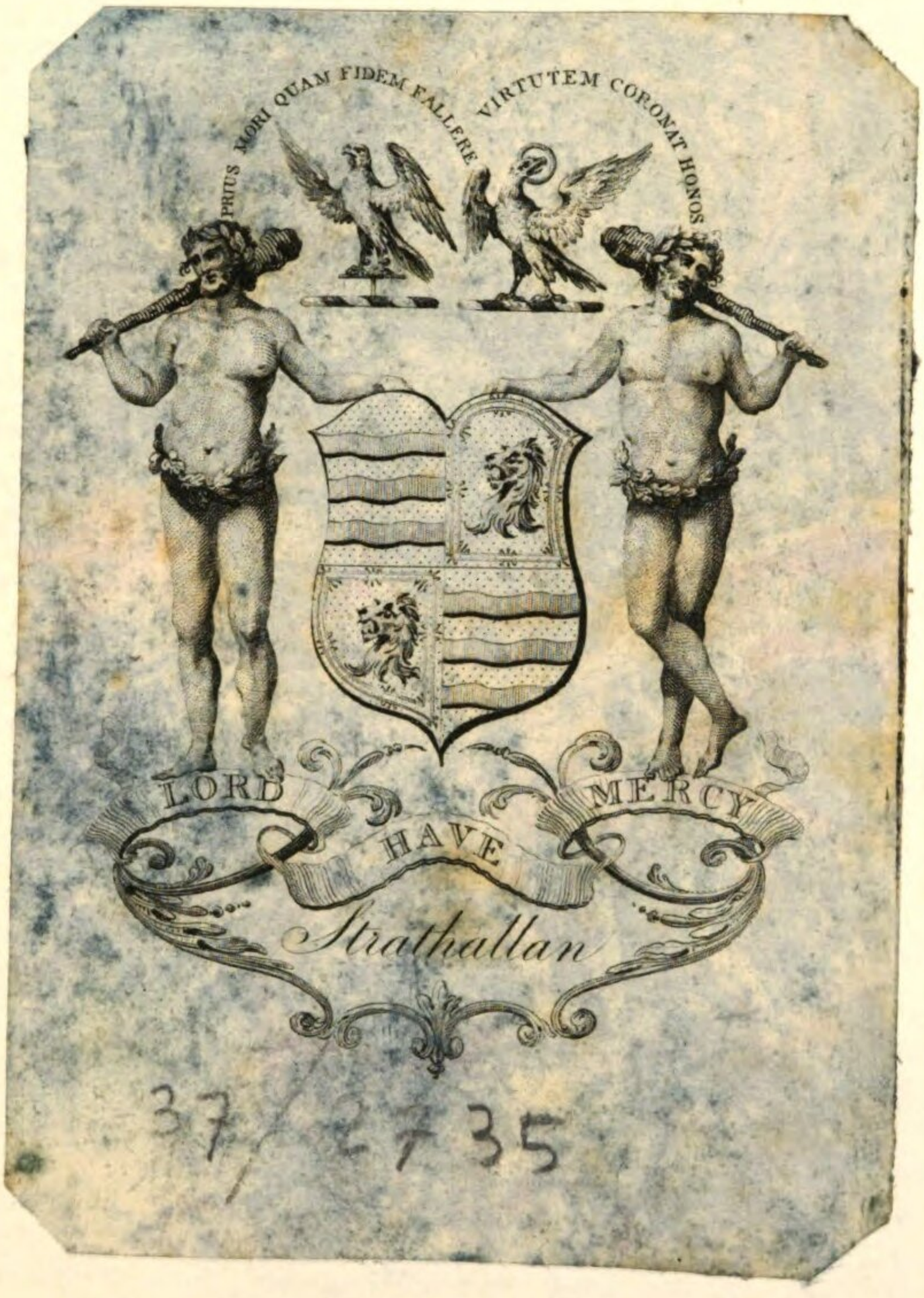

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A

VOYAGE

TO THE

EAST INDIES:

CONTAINING

An Account of the Manners, Customs, &c. of the NATIVES,
With a Geographical Description of the Country.

COLLECTED FROM

Observations made during a Residence of Thirteen Years,
between 1776 and 1789, in Districts little
frequented by the EUROPEANS.

BY

FRA PAOLINO DA SAN BARTOLOMEO,
Member of the Academy of Velitri, and formerly Professor of the
Oriental Languages in the Propaganda at Rome.

Paulinus

WITH NOTES AND ILLUSTRATIONS BY

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TRANSLATED FROM THE GERMAN
BY WILLIAM JOHNSTON.

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Paulinus
East Indies

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PREFACE.

THE original of this work appeared at Rome in the year 1796 *. A German edition was publiſhed, in 1798, at Berlin, by the well-known Dr. John Reinhold Forſter, with copious Notes; and from the latter the Engliſh Edition now offered to the Public has been tranſlated. The Notes, a very few excepted, the Tranſlator has retained, and it is hoped they will be found uſeful to illuſtrate various parts of the Text.

The author, Fra Paolino da San Bartolomeo, a barefooted Carmelite, reſided thirteen years in India, and therefore may be ſuppoſed to

* The title of it is: *Viaggio alle Indie Orientali, umiliato alla Santità di N. S. Papa Pio Seſto, Pontefice Maſſimo, da Fra Paolino da S. Bartolomeo, Carmelitano Scalzo. Roma preſſo Antonio Fulgoni. L'anno* 1796.

have been well acquainted with the ſubject on which he treats. He was born at Hof, in the Auſtrian dominions, in 1748; and, before he embraced the monaſtic life, was known by the name of John Philip Weſdin. He was ſeven years Profeſſor of the Oriental Languages in the Propaganda at Rome, and ſince his return from India has publiſhed ſeveral works relating to that country.

In regard to the preſent work, Dr. Forſter, in his Preface to the German Edition, ſays:

"It is the more valuable, as the author underſtood the Tamulic or common Malabar language; and, what is of more importance, was ſo well acquainted with the Samſcred, (a language exceedingly difficult,) as to be able to write a Grammar of it, which was publiſhed at Rome in 1790 *. It appears from ſome of his quotations, that he underſtood alſo the Engliſh and French.

* *Sidharùbam, ſeu Grammatica Samſcredamica.* Romæ, 1790.—He is the author alſo of the following works: *Syſtema Brahmanicum;* and, *India Orientalis Chriſtiana, continens fundationes eccleſiarum, ſeriem epiſcoporum, miſſiones, ſchiſmata, perſecutiones, viros illuſtres.* Romæ, 1794.

"His

"His knowledge of the Indian languages has enabled him to rectify our orthography, in regard to the names of countries, cities, mountains, and rivers. The firſt European travellers who viſited India were, for the moſt part, merchants, ſoldiers, or ſailors; very few of whom were men of learning, or had enjoyed the advantage of a liberal education. Theſe people wrote down the names of places merely as they ſtruck their ear, and for that reaſon different names have been given to the ſame place in books of travels, maps, and military journals. To this may be added, that the authors were ſometimes Dutch, ſometimes French, and ſometimes Engliſh; conſequently each followed a different orthography, which has rendered the confuſion ſtill greater. The author of the preſent work thought it of importance to correct theſe errors; a taſk for which he ſeems to have been well qualified by his knowledge of the Indian dialects. Thus, for example, he changes the common, but improper, appellation Coromandel into *Ciòlamandala*, Pondichery into *Puduceri*, &c.; but the Reader ought to remember, that, as the author wrote in Italian, his *c* before *e* and *i* muſt be pronounced *tch*, &c.

" As the changed orthography of the names of countries, cities, and rivers, rendered a Geographical Index in ſome meaſure neceſſary, one has been added at the end of the work.—Readers acquainted with the tedious labour required to form ſuch a nomenclature, and who may have occaſion to uſe it, will, no doubt, thank the Tranſlator for his trouble."

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ERRATA.

Page 28, laſt line, for *Kriſhavaram*, read *Kriſhnavaram*.
56, ſixth line from the top, for *Condur*, read *Coudur*.
64, third line from the bottom, for *Tindacalla*, read *Tindacalla*.
125, firſt line, for *Clagnil*, read *Elagnil*.

A VOYAGE TO THE EAST INDIES.

BOOK I.

CHAPTER I.

Arrival at Puduceri (Pondichery)—Coaſt of Coromandel—Going on ſhore—Capuchins—Jeſuits—Deſcription of the City—Its trade—Fortifications White ants—Bitter drops—Error of the heathens in regard to Chriſtianity.

THE ſhip *l'Aimable Nannette*, commanded by Captain Berteaud, in which I ſailed from l'Orient, arrived in the road of *Puduceri* * on the 25th of July 1776, after a tedious paſſage of ſix months and as many days. Our patience was, therefore, almoſt exhauſted; and we longed not a little to ſet our feet once more upon dry ground. We directed our anxious looks towards the ſhore over the blue waves, and flattered ourſelves with the

* Pondichery—Reſpecting the author's orthography of names I have ſaid a few words in the preface, to which the reader is referred. *F.*

hopes of reaching it that evening *: but, as the duration of the twilight is exceedingly ſhort in India, night ſuddenly overtook us, diſappointed the accompliſhment of our wiſhes, and ſpread her duſky veil over both ſea and land. At ſun-riſe next morning we ſaluted the citadel of *Puduceri* with eleven guns; a compliment which the garriſon returned with nine, and at the ſame time hoiſted the French flag.

The coaſt of *Ciòmandala* †, which the Europeans very improperly call *Coromandel*, has at a diſtance the appearance of a green theatre. The ſea-ſhore is covered with white ſand; and a multitude of beautiful ſhells are here and there to be ſeen. The country is interſected by a great many rivers and ſtreams, which flowing down from the high ridge of mountains on the weſt, called the *Gauts*, purſue their courſe towards the eaſt, and diſcharge themſelves into the ſea; ſome with impetuoſity and noiſe, others with gentleneſs and ſilence. In the months of October and November, when the rainy ſeaſon commences, theſe ſtreams are ſwelled up in an extraordinary degree, and ſweep from the mountains a multitude of ſerpents,

* The paſſage, from England or France, to India is commonly reckoned to be ſix months; but it depends upon circumſtances whether the voyage will be longer or ſhorter, and particularly on the ſeaſon of the year and the ſituation of the place to which the ſhip is bound. As the monſoons, or *muſſongs*, change every half year in the Indian ſeas, veſſels bound to a certain place muſt often take a long circuitous courſe in order to fall in with the wind proper for conducting them to it. The change of the monſoons is always attended with violent ſtorms, by which ſhips in the open ſea often ſuſtain great damage. The paſſage to India muſt, of courſe, be often prolonged. I, however, know inſtances of ſhips going thither from Europe in five months. *F.*

† In the original there is here an error, either of the author or of the preſs; for throughout the whole work this coaſt is always called afterwards *Ciòlamandala* (*Tſcholamandala*). *F.*

which,

which, to the no ſmall terror of the unexperienced traveller, they carry a great way out with them into the ſea. This, in all probability, has given riſe to the fabulous tales of ſea-monſters, which ſome pretend to have ſeen in the Indian ocean. The land here is covered, to a conſiderable diſtance, with trees of all kinds, and particularly that called by the Europeans the real Indian palm, or the coco-nut tree. The Indians give it the name of *tenga*, and make much uſe of it for planting neat gardens, with which not only the coaſt of Malabar, but a great part of that of *Ciòlamandala* alſo is, in a manner, overſpread. Various hamlets and villages are interſperſed between theſe gardens, and the whole ſurrounding country delights the eye with never-fading verdure.

During my travels through India I found the climate every where mild and healthful; and in no place did I hear complaints of bad weather. The Indians generally ſleep with their doors and windows open, except when there is any appearance of the *Caracatta*, which is a certain kind of wind that blows from the quarter of the *Gauts*. This chain of mountains begins at Cape *Comari* *, in the eighth degree of north latitude, and extends thence towards the north; ſo that it almoſt interſects India in the middle. The eaſtern part is called *Ciòlamandala*, that is, the *land of millet* †; the weſtern *Malayala*, or the *land of mountains*. The latter is called by the Arabians and Europeans Malabar, or the Malabar coaſt. The *Gauts*, the higheſt ridge of moun-

* The ſouthern extremity of India is, in all the European maps, called Cape *Comorin*; the author, however, gives it the proper Indian name, *Comari*. *F.*

† The eaſtern part is, without doubt, called the *land of millet*, becauſe the Indians cultivate, in their fields, various kinds of that grain, ſuch as the *Holcus Sorghum*, *Holcus Durra*, &c. *F.*

tains in this country, occaſion that difference in the weather, and that remarkable change of ſeaſons which take place on both theſe coaſts. This is one of the moſt ſingular phenomena of nature ever yet obſerved. On the coaſt of *Ciòlamandala* the ſummer begins in June; but on the coaſt of Malabar it does not commence till October. During the latter month it is winter on the coaſt of *Ciòlamandala*, whereas on the coaſt of Malabar it begins ſo early as the 15th of June. The one ſeaſon therefore always commences on the eaſt coaſt at the time when it ends on the weſtern. When winter prevails on the coaſt of Malabar; when the mountains and valleys are ſhaken by tremendous claps of thunder, and awful lightning traverſes the heavens in every direction, the ſky is pure and ſerene on the coaſt of *Ciòlamandala:* ſhips purſue their peaceful courſe; the inhabitants get in their rice harveſt, and carry on trade with the various foreigners who in abundance frequent their ſhores. But when the wet ſeaſon commences; when theſe diſtricts are expoſed, for three whole months, to ſtorms and continual rains, hurricanes and inundations, the coaſt of Malabar opens its ports to the navigator; ſecures to its inhabitants the advantages of trade, labour and enjoyment; and from the end of October to the end of June preſents a favourable ſky, the ſerene aſpect of which is never deformed by a ſingle cloud. This regulation of nature appeared to Strabo, the geographer, altogether incredible; and he, therefore, abuſed thoſe travellers who, on their return from India, aſſerted that in the courſe of the year, in that country, there were two ſummers and two winters. In this manner muſt the writers of travels often ſuffer

* When Bougainville returned from his voyage round the world, ſome conceited Pariſian ladies aſked him how the Chineſe women

er by the ignorance of their readers*. "When I called in the aid of commentators to illuſtrate ſuch paſſages," ſays Chardin, "I every where obſerved the moſt palpable errors; for theſe people grope in the dark, and endeavour to explain every thing by conjecture."

On the 26th of June I left the ſhip about noon, and, in company with M. Berteaud the captain, went on board a ſmall Indian veſſel of that kind called by the inhabitants *ſhilinga*. As it is exceedingly dangerous and difficult to land at *Puduceri* and *Madraſpatnam*, theſe *ſhilingas* are built with a high deck, to prevent the waves of the ſea from entering them. This mode of conſtruction is, however, attended with one inconvenience, which is, that the waves beat with more impetuoſity againſt the ſides; raiſe the *ſhilinga* ſometimes towards the heavens; again precipitate it into a yawning gulph, and, at length, drive it on ſhore with the utmoſt violence*. In ſuch caſes the veſſel would be entirely daſhed to pieces, if the *Mucoas*, or fiſhermen, who direct it, did not throw themſelves into the ſea, force it back by exerting their whole ſtrength, and in this manner leſſen the impetuoſity of the ſurf. I was greatly alarmed before I reached the ſhore; and

women were dreſſed. On his replying that he had never been in that country, they were much aſtoniſhed, and could not comprehend how it was poſſible to ſail round the globe without being in China. Queſtions have been aſked me and my ſon George, at which we could not help laughing, at leaſt afterwards. *F.*

* On the flat coaſt of Coromandel there are no harbours; and, for that reaſon, neither people nor goods can be conveyed on ſhore from ſhips but in theſe *ſhilingas*. This labour is very dangerous even for ſuch ſmall veſſels, as the flatneſs of the coaſt for ſo great an extent renders the breakers extremely violent. The Engliſh, in all their wars, have loſt many of their ſhips for want of a harbour on the eaſtern coaſt; and therefore it is of the utmoſt importance to them to have poſſeſſion of the excellent, ſafe, and ſpacious harbour of *Trinconomale*, on the eaſt ſide of the iſland of *Ceylon*. F.

was ſo completely drenched by the waves, that the water ran down my back.

When I approached the city, I was exactly in the ſame ſtate as if I had entered a furnace; for the ſun had rendered the ſand, with which the ſhore is covered, almoſt red-hot. The reflection of his rays cauſed an inſufferable ſmarting in my eyes, and my feet ſeemed as if on fire. I was met on the road by ſome Indian Chriſtians, who conducted me to the convent of the Capuchins, in the ſouthern extremity of the city. Theſe good fathers were then employed in building: for the Engliſh, in the year 1764, had bombarded *Puduceri* from their ſhips lying in the road; and the poor Capuchins, as well as others, felt the effects of their vengeance, their church and convent being converted into a heap of ruins. The Engliſh, perhaps, were not acquainted with the maxims of the Pagan Indians, who conſider it as an unpardonable crime to deſtroy the temple and houſe of God; for they ſay, *Covil kettium tannir pandel kettium naſhikarudàde*; which may be thus tranſlated: "It is never lawful to deſtroy a temple, and the halls in which travellers have lodged." For want of room the Capuchins were not able to admit me into their convent, and therefore I repaired to the French miſſionaries, belonging to the ſo called *Miſſions étrangères*, who reſided in the pagan quarter of the city. Here I found the procurators of this eſtabliſhment, Meſſrs. Jallabert and Mouthon, by whom I was received with every mark of kindneſs and attention. After dinner I took a walk to the Jeſuits' college, where I ſaw Father Julius Cæſar Polenza, a learned Neapolitan, who was celebrated on account of his political talents, but ſtill more on account of his knowledge of the Tamulic language; alſo Father le Fabre, Father Anzaldi, and fifteen other miſſionaries who had not

long

long before aſſembled there, for the firſt time, from *Tanjaur* and *Madura*.

The governor of *Puduceri*, at that time, was M. Law de Lauriſton, a man of very moderate principles, who perfectly underſtood the art of living in a ſtate of peace and friendſhip, both with the Engliſh at Madraſpatnam, and the Pagan Indians his neighbours. Few of thoſe who preceded him in the government of Puduceri poſſeſſed the ſame virtue. On the contrary, moſt of them made it their chief ſtudy to endeavour to extend their dominion. This man's prudence and moderation were not, therefore, approved by ſome of his hot-headed countrymen; and Sonnerat * inveighs bitterly againſt the friendly reception which Lord Pigot the governor of *Madraſpatnam* experienced when he paſſed through *Puduceri*. *Cum vitia proſunt, peccat qui recte agit* —When vice thrives, thoſe who act right become criminal.—The moderation of M. Law de Lauriſton could not then fail to give offence to illiberal minds, ſubject to the impulſe of their paſſions.

Puduceri, in my time, was a large and very beautiful city. The governor reſided in an elegant palace. It was not uncommon to ſee a hundred covers on this gentleman's table; and I once had the honour, together with M. Jallabert, of being invited to one of his entertainments. The city, towards the north and ſouth, is defended by excellent fortifications, conſtructed in the year 1769, under the direction of M. Bourcet, who alſo formed the plan of them. In the ſouthern part, ſome of the

† See *Sonnerat, Voyages aux Indes*, vol. i. p. 1. p. 13. Sonnerat, who was an excellent draftſman, and poſſeſſed ſome knowledge of natural hiſtory, came very young to India, and was hot-headed becauſe he conceived himſelf to be a man of importance on account of theſe talents.—Law de Lauriſton was a deſcendant or relation of Law who made himſelf known by his ſpeculations under the regency of the Duke of Orleans. *F.*

houſes, inhabited by the Europeans, are exceedingly large and beautiful, and are ornamented with projecting galleries, baluſtrades, columns and porticoes. The European quarter is entirely ſeparated from that of the Mahomedans and Pagan Indians. The latter live altogether in the weſtern part. When a certain quarter is in this manner aſſigned to the Indians for their reſidence, one of their countrymen is always placed over them as a ſuperintendant, who is obliged to preſerve peace and good order among them, and to take care that they do not tranſgreſs the laws. At *Cottate*, *Padmanaburam*, *Tiruvandapuram*, *Cayancollam*, and other towns on the Malabar coaſt, the ſame eſtabliſhment is made, that no ſtrife or contention may ariſe among the various tribes, caſtes, and religious ſects, on account of the difference of their manners and cuſtoms. Every one here is allowed to live in his own manner, and to enjoy his own belief; as it is not poſſible that ſo many claſſes and ſo many thouſands of people ſhould ever unite in one common ſyſtem of religion *.

The gate of the city towards the weſt was guarded by the ſo called *ſipoys* (ſeapoys) or Indian ſoldiers, who conſiſt of people of every caſte, and of all religions. They were exerciſed according to the French manner. *Hayder Aly Khan*, that celebrated and formidable warrior, who reduced under his dominion *Maiſſur*, *Carnate*, *Concao*, *Canara* and *Calicut*, was originally a ſeapoy who did duty at this gate of *Puduceri* †. In that city he became firſt acquainted

* We have here a ſtriking inſtance of the truth of the obſervation, that travelling in diſtant countries, among people of different manners, cuſtoms, and religious opinions, tends to inſpire men with more liberal ſentiments, and to render them more tolerant. *F.*

† The fiction reſpecting Hayder Aly's mean extraction, &c. has been long ago refuted. See *Sprengel's Hyder Ali*, in the preface, p. 6. *F.*

with

with the French tactics, which he afterwards employed not only againſt the Indian kings and princes, but againſt the Europeans; and it is not improbable that another Indian hero may ariſe in the courſe of time, and, in like manner, make uſe of the military diſcipline of the Engliſh, which that nation ſtill teach to the native Indians. As the Engliſh and French in India are in a continual ſtate of enmity, ſome enterpriſing Indian generally ſteps in between them, and attacks either the one or the other of the contending parties. Such was the conduct of *Hayder Aly Khan's* ſon, *Tippoo Sultan Bahader*, who overran a conſiderable diſtrict in the ſouthern part of India, and defeated the Britiſh troops in ſeveral engagements.

Puduceri was given up to the French, on the 15th of July 1630, by *Rama Rajah* a ſon of *Sevagi* king of the *Marattas*. This prince was ſovereign of the province of *Gingi*, and poſſeſſed a fortreſs of the ſame name, which was ſituated among the mountains on the ſouth of *Puduce i*. *Rama Rajah* had wreſted this province, to which *Puduceri* belonged, from its original and lawful owner; and he reſigned the city to the French on condition of their paying two per cent. on all the goods which ſhould be there exported or imported. When Captain Ricaut eſtabliſhed the French Eaſt India Company in 1642, he entered into partnerſhip with twenty-four other merchants; and the only object of this ſociety, as they then pretended, was to carry on trade in India. Theſe merchants, however, ſhewed only too ſoon that their views were directed to things totally different. By little and little they began to extend their boundaries; endeavoured to get into their hands new poſſeſſions; from being merchants became warriors, and at laſt ventured to refuſe the two per cent. which they had ſolemnly contracted to pay. This was done, in particular, after the year 1695,

in

in which the Moguls took the fortreſs of *Gingi* *. There is juſt reaſon then to be ſurpriſed at the ſingular conduct of the Abbè Raynal, who throws out the bittereſt reproaches againſt the Portugueſe, as the firſt conquerors of India; and yet paſſes over, in perfect ſilence, what might be ſaid of the violent proceedings of the other European nations, who certainly trod in the footſteps of the Portugueſe. M. Dupleix, who was then governor of *Puduceri*, cauſed the Mogul to create him a nabob, that is an Indian chief or prince; and after that period the before-mentioned engagement and duty were, in the courſe of a few years, buried in oblivion. The haughtineſs of the French ſtill increaſed; the utmoſt degree of jealouſy prevailed between them and the Engliſh; and a war was the conſequence, in which the French ſoon loſt their trade and their Indian poſſeſſions, which they afterwards recovered, and loſt and recovered in turns. The Dutch Eaſt India Company, more attentive to its intereſt, and leſs inclined to war, poſſeſſed alſo ſeveral conſiderable ſettlements in India; but it excited much leſs jealouſy, becauſe it obſerved a peaceable conduct, and by theſe means acquired greater riches. In the year 1693, the Dutch took *Puduceri*, but reſtored it at the peace of Ryſwick. In the year 1748 it was beſieged by the Engliſh; and in 1761 it was taken by them, but given up at the peace of 1763. They made themſelves maſters of it a ſecond time in 1738, when De Bellecombe was governor, but abandoned it afterwards in 1783. On the commencement of the French revolution it came under the dominion of the nabob *Mohamed Aly* prince of *Arcate*, a faithful adherent of the Engliſh; and ever ſince it has

* The moſt modern and authentic hiſtory of India ſhews that all the European Eaſt India Companies followed the example of the Dutch, and of merchants became warriors. *F.*

remained

remained in his hands, or rather in the hands of the Engliſh. To ſuch a ſtate have the affairs of the French in India been reduced by their pride, their ambition and their rage for war! What benefits or advantages could France expect, as an indemnification for the monſtrous ſums which it was obliged to expend on this Indian colony, during its varied and ever changing fate? When in its moſt flouriſhing condition, it was ſaid to contain, including the diſtrict belonging to it, about 20,000 inhabitants. Of theſe from four to five thouſand, at leaſt, were employed in collecting cotton; and in carding, ſpinning, weaving and printing it. By means of this induſtry the trade might have been ſo far improved that it would not only have ſufficiently indemnified the Company for their expence, but have procured them the greateſt advantages. On my arrival at *Puduceri*, five French ſhips were lying in the road, and the *Aimable Nannette* made the ſixth. Some days after four others came to anchor. Three of theſe veſſels were more than ſufficient to ſupply the colony with every neceſſary; for three or four French merchants only reſided in it. Theſe ſhips were laden with wine, iron, cannon, fire-arms and French cloth. Now the Indians drink no wine, and their clothing conſiſts of white cotton ſtuffs manufactured in their own country. How then did the French diſpoſe of their commodities? They ſold their wine, cloth, cannon, fire-arms, and, in a word, their whole cargoes to the Engliſh at Madraſpatnam and Bengal, who emploped theſe very cannon and arms againſt the French troops. On the other hand, the greater part of the money which the French received for theſe goods remained in India, as they purchaſed with it muſlin, cotton ſtuffs, ginghams, ſugar, pepper, cinnamon, cardamums, handkerchiefs, pearls, precious ſtones, and male and female

ſlaves.

ſlaves. Whether ſuch a trade could be beneficial to France, I ſhall leave the reader to determine *.

The garriſon of *Puduceri* conſiſted of 4000 men. The city is ſituated on a ſandy plain, not far from the ſhore, which produces nothing but palm trees, millet, and a few herbs; though the ſurrounding diſtrict produces cotton, with a little rice and capers. Neither *Puduceri* nor *Madraſſpatnam* can be compared with the cities on the Malabar coaſt, in regard to abundance in proviſions. On the coaſt of *Ciòlamandala*, which forms the eaſtern part of this peninſula, the heat is more intenſe, and the ſoil much ſandier than any where elſe; and fewer rivers are found here, becauſe it is too far diſtant from that ridge of mountains called the *Gauts*. To theſe circumſtances it is to be aſcribed that it produces very little cotton, and much leſs rice; that a greater trade is carried on here, while agriculture is neglected; and, in ſhort, that its inhabitants are much more active and ingenious, handſomer, blacker, and more ſuperſtitious than on the coaſt of Malabar. The kingdom of *Tanjaur* forms, however, an exception; for this diſtrict is watered by ſeveral rivers that flow through it, and ſupplies with rice the whole coaſt of *Ciòlamandala*. The Engliſh, therefore, never ceaſed quarrelling with the Indian princes till they had reduced this kingdom under their ſubjection, as I ſhall ſoon relate in a more particular manner.

I remained at *Puduceri* till the 8th of September. During that time, which I employed in making myſelf acquainted with the geography of the country, the manufactures and manners of the Indians, I

* See on this ſubject Guyon's *Hiſtoire de l' Indoſtan*, vol. iii. p. 220—224, and *Recherches hiſt. et geograph.* par Anquetil du Perron; part i. p. 174.—The author here delineates the ſtate of the French trade with ſtrong and ugly colours; but, it cannot be denied, with a conſiderable degree of truth. *F.*

met

met with two incidents, which to me were new, and on that account excited more my aſtoniſhment. I had put all my effects into a cheſt which ſtood in my apartment, and being one day deſirous of taking out a book in order to amuſe myſelf with reading, as ſoon as I opened the cheſt I diſcovered in it an innumerable multitude of thoſe white inſects which the *Tamulians*, that is the inhabitants of the coaſt of *Ciòlamandala*, call *Carea*, and thoſe of Malabar *Cedel*. They are the white ants which have been already deſcribed by naturaliſts, but which I never before had an opportunity of ſeeing *. When I examined the different articles in the cheſt, I unfortunately obſerved that theſe little animals had perforated my ſhirts in a thouſand places; gnawed to pieces my books, and among others had already half deſtroyed a copy of Father Gazzaniga's Theology; my girdle, my amice, and my ſhoes fell to pieces as ſoon as I touched them. The ants were moving in columns each behind the other, and each carried away in its mouth a fragment of my effects. As I expreſſed my aſtoniſhment by a loud ſhout, M. Jallabert ran into the room, and, ſeeing the ſwarms of theſe inſects, repeatedly exclaimed, *Carea! Carea!* He then ordered my cheſt to be placed in the ſun, and as ſoon as theſe careas found themſelves expoſed to his rays, they all ſpeedily left it. My effects, however, were more than half deſtroyed; but it was very fortunate for me, on this occaſion, that cotton goods are ſold exceedingly cheap at *Puduceri*. One of the fineſt ſhirts, ready made, coſts

* Theſe animals are called improperly *white ants*. The appellation *termites*, from the Latin ſyſtematic name *termes*, is better. There are various kinds of them, but only in warm countries, which are all equally deſtructive, and occaſion great devaſtation, not only in ſugar plantations, but alſo among furniture and clothes in habitations. *F.*

no more than five Roman paoli, or a rupee *, according to the courſe of exchange in that ſettlement. I therefore clothed myſelf anew from head to foot, and with articles made of cotton.

One evening, a few days after, I had entered into a converſation with M. Jallabert on the religious ceremonies of the Heathens, and the propereſt means of converting them to the Chriſtian faith; while his two ſervants had thrown themſelves down on mats, ſpread out in the fore hall, in order to ſleep. All of a ſudden one of them began to ſcream out dreadfully; to beat his forehead; to ſtamp on the floor, and to roar and writhe his body like a madman. On aſking him what was the matter, he pointed to one of his ears. We found on examination that a centipede had got into it; and the animal not being able to find its way out, kept puſhing itſelf forwards, and gnawed the interior part of the ear. M. Jallabert immediately made the poor fellow lie down, and poured into his ear a ſpoonful of bitter drops (*droga amara*). The inſect was dead in a moment; the patient's pain and terror ceaſed, and, as ſoon as a little water was poured into his other ear, the centipede dropped out. Theſe bitter drops are prepared in the following manner. You take maſtic, reſin or colophonium, myrrh, aloes, male incenſe, and calamba root, and pound them very fine when the weather is dry, that is to ſay when the north wind blows, which, in other parts of the world, ſupplies the place of what is here called the *Caracatta*. If you wiſh, therefore, to make a quantity of this medicine equal to 24 pints, you muſt take 24 ounces of reſin or colophonium, 12 ounces of incenſe, 4 ounces of maſtic, 4 ounces of aloes, 4 ounces of myrrh, and a like quantity of calamba root. Put

† About 2s. 6d. ſterling.

all theſe ingredients into a jar filled with ſtrong brandy, and keep it for a month in the ſun during dry weather. If the brandy is ſufficiently impregnated, it aſſumes a red colour, and the maſs is depoſited at the bottom. You then draw off the brandy very ſlowly, and bottle it up for uſe. One or two ſpoonfuls is the uſual doſe adminiſtered to ſick perſons. This medicine is of excellent ſervice in caſes of indigeſtion, colic, cramp in the ſtomach and of difficult parturition; alſo for wounds and ulcers; againſt worms, and in ſcorbutic and other diſeaſes which ariſe from corrupted juices. It is the beſt and moſt effectual remedy uſed by the miſſionaries during their travels. It is prepared in the apothecary's ſhop of the ex-jeſuits at *Puduceri*; at *Verapoli* by the barefooted Carmelites; and at *Surat* by the Capuchins. I myſelf cured with theſe drops a young man who was almoſt totally deaf. After pouring two ſpoonfuls of them into his ear, a cylindric piece of a hard yellow ſubſtance came from it, and the patient immediately recovered the perfect uſe of his hearing.

As I reſided in the Pagan quarter of the city, I was viſited by ſeveral young Indians; ſome of whom were heathens, and others profeſſors of Chriſtianity. Some of them ſpoke exceedingly good French; but, others, who had received inſtruction from the Jeſuits, ſpoke Latin. From this I concluded that the Indians are by nature well qualified for ſtudy; and that the Indian dialect facilitates, in an eminent degree, their acquiring the European languages. Thoſe who were ſtill heathens, boaſted much of their theology; and extolled above all meaſure their learned language, which they call the *Samſcred*. This confirmed me ſo much the more in the reſolution I had formed of learning it, let it coſt me whatever labour it might. I obſerved, however, at the ſame time, that theſe young people, either from ignorance or perverſity,

perverſity, frequently confounded the doctrine and principles of Chriſtianity with the doctrine and principles of Paganiſm. Thus, for example, they ſaid that their female divinity *Lakſhmi* was our Virgin Mary, and that *Brahma*, *Viſhnu*, and *Shiva*, repreſented our Trinity; that we paid to images as much adoration as they did; and that our ſolemn proceſſions were in nothing different from theirs *. I ſhall hereafter convince the reader of the falſity of this aſſertion, and ſhew how highly important it is that the miſſionaries ſhould make themſelves well acquainted with the religious doctrines of the Indians, in order to open the eyes of theſe people, ſo worthy of pity, and to convert them to the Chriſtian faith †. They deceive not only themſelves, but others; for, as they endeavour to lay to the charge of the Chriſtian reli-

* It is certain that the religion of Brahma has not the leaſt ſimilarity to the true Chriſtian religion; it is alſo of ſuch antiquity that it could not have borrowed any thing from it. Both are eſſentially different from each other: the principal object of the Chriſtian religion is the moral formation and improvement of man, and it is totally ſpiritual; the doctrine of Brahma renders the firſt ideas of religion familiar to the ſenſes by images, and allows to its followers a number of things which Chriſtianity forbids. It cannot, however, be denied, that many of the old doctrines and practices generally adopted, particularly in the Eaſt, were received into the Catholic religion; ſuch, for example, as the worſhipping of images, ſolemn proceſſions, monachiſm, the pretended great ſanctity and the different degrees of the clergy, external pomp and magnificence, &c. The idea of the Pagan Indians, therefore, mentioned in the text, is extremely natural. *F.*

† It has been remarked by Engliſh travellers, who reſided in India, that theſe falſehoods have been believed and taught by ignorant miſſionaries. But are there not people, even at Rome, who conſider the Indians as Manicheans, and their religion as corrupted Chriſtianity? It may, however, be readily comprehended, that ſuch hypotheſis-mongers never ſaw India, or ſtudied the religion of the Indians. See, on this ſubject, the *Aſiatic Reſearches*, printed at Calcutta in 1788, vol. i. p. 127, and *Herbelot. Bibl. Orient.* p. 203. where ſuch ridiculous aſſertions are ſufficiently refuted. *A.*

gion

gion their own abſurd tenets, they do not think it neceſſary to embrace it; and as they aſſert that there is no difference between their belief and ours, they miſlead other Chriſtians, who then imagine that the religion of the Pagan Indians is nothing elſe than Manicheiſm, or corrupted Chriſtianity; and this error ariſes, like the former, from perverted principles and fables.

As the Pagans, Mahometans, and Chriſtians in India all wear white cotton dreſſes, and made almoſt in the ſame manner, you muſt look very cloſely at their forehead, or breaſt, if you wiſh to diſtinguiſh an Idolater from a Chriſtian. The former have on the forehead certain marks which they conſider as ſacred, and by which you may know to what ſect they belong, and what deity they worſhip. In the ſecond book I ſhall explain all theſe marks *.

* They bear ſuch marks in honour of *Brahma*, on the forehead; in honour of *Viſhnu*, on the breaſt; and in honour of *Shiva*, on the arms. Theſe are the three rulers of the elements—earth, water, and fire. In commemoration of the earth having been created by theſe three deities, and by means of theſe three elements, the Indians, in their luſtrations, beſprinkle themſelves with three fingers. They take water alſo in the hollow of the hand, raiſe it upwards, and, in honour of the eight ſuperior protecting ſpirits, ſprinkle it towards the eight quarters of the world: they then throw it towards the heavens in honour of the Sun, whom they conſider as the ſupreme divinity. Theſe ablutions, with the marks on the forehead, are called *Shudhamayaga;* that is, purification, purity. The *Bhaſma*, or colour with which the ſacred marks are made, is ſuppoſed to repreſent the earth, from which the whole world, and conſequently theſe colours, were produced. In this reſpect, however, the ſyſtems differ. *A.*

CHAPTER II.

Virapatnam—Seminary there—Error of Ptolemy the geographer—Apis—Error of ſome modern geographers—Etymological catalogue of places in Carnada, Tanjaur and Madura.

M. JALLABERT had given me a particular account of a ſeminary at *Virapatnam*, in which young Indians who embraced the Chriſtian religion were educated. As education is an object which deſerves the particular attention of the traveller, we made a little excurſion thither from *Puduceri*. *Vira*, in the Samſcred language, ſignifies ſtrong or courageous; and *Patna*, or *Patana*, a city. *Virapatnam*, therefore, ſignifies the *ſtrong city*. This place, at preſent, is a ſmall town ſituated at the diſtance of ſix miles from *Puduceri*, towards the ſouth weſt, on the banks of a river, which takes its riſe in the mountains on the eaſt, and, flowing paſt *Virapatnam*, diſcharges itſelf into the ſea on the ſouth ſide of *Puduceri*. *Pudu* in the Tamulic and Malabar languages, ſignifies new; *Puduna*, newneſs; *Ceri*, a town: *Puduceri* therefore ſignifies the *new town*. From this etymology it is clear that *Puduceri* cannot be a place of any antiquity; and it was indeed built by ſome emigrants from *Virapatnam*. When the Arabians firſt came to India, ſeveral cities lying on the ſea coaſt aroſe in the like manner. It is therefore ridiculous when certain geographers, who endeavour to explain Ptolemy's geography, conſider cities firſt built in modern times to be the ſame as ſome of thoſe mentioned in that author, though they muſt undoubtedly have been

been unknown to him, as they were not then in exiſtence. It deſerves alſo to be remarked, that Ptolemy, in giving the diſtances of places, generally errs from two to three degrees of latitude. The reaſon is, that the ancient travellers were accuſtomed to reckon the latitude according to the length or ſhortneſs of the day; and, conſequently, to determine the diſtance of one place from another in the ſame manner. But as the day and night near the equator are almoſt always of equal length, it may readily be conceived, that the degree of latitude in which a place was ſituated could not be accurately aſcertained in that manner; and that Ptolemy, and all thoſe who depended upon him, muſt have fallen into errors *. The caſe has been nearly the ſame with M. D'Anville, as will be ſhewn hereafter.

The ſeminary of *Virapatnam* was ſituated in a palm-garden; or, to ſpeak more correctly, in a garden planted with coco-nut trees. It was founded by M. Mathon, a celebrated member of the ſo called *Miſſions étrangères*, who, at the time we were there, preſided over it as rector. The building reſembled a convent, but was much better divided; and ſo contrived, that theſe oriental ſeminariſts did not find the leaſt impediment, either in their ſtudy, their bodily exerciſe, or their other labours. Between three ſide apartments, where the three tutors lodged, was a large hall on the ground floor, in which were conſtructed two rows of ſmall chambers all adjoining. They were ſeparated from each other by

* The latitude is not always accurately determined, even by the moderns. Thus John Hamilton Moore, in his *Practical Navigator*, places *Puduceri*, or Pondichery, in 11° 56′ N. lat.; but M. De la Tour places it in 12° N. lat. and 68° of E. lon. De l'Iſle and D'Anville alſo differ from each other in their maps. This difference ariſes partly from the expertneſs requiſite in determining the latitude by means of a quadrant, partly from the greater or leſs acuteneſs of the obſerver's eye, and partly from the perfection or imperfection of the aſtronomical inſtruments employed. *A.*

thin wooden partitions, of only three or four palms in height; ſo that each of the ſtudents had an apartment to himſelf, and all of them could be obſerved by their teacher. The teacher ſat at a deſk, where he read his leſſons; and, while employed in teaching, he could with one view ſee every thing that was doing in the different apartments. The pupils not only ſtudied in theſe apartments, but alſo ſlept in them. A table, on which lay a mattreſs, ſupplied the place of a bed; and both above and beneath it another ſmall table was ſuſpended, which could be lowered or raiſed up at pleaſure. If any of theſe young people wiſhed to write, he had no occaſion to leave his chamber, as he had nothing to do but to ſit down at the foot of his bed; and when he wiſhed to go out, he had only to remove his table and fold it up. On the other table above the bed were books, paper, pens and ink; his long ſeminary dreſs, and ſeveral ſmall articles neceſſary for preſerving cleanlineſs. The doors of the hall, which were exactly oppoſite to each other, ſtood always open to afford a free paſſage to freſh air; but no one could go out unperceived by the tutor, who in his apartment was continually obſerving every thing that paſſed. The refectory was ſituated in another part of the building; and it was cuſtomary to read in it during meals. The ſhops of the taylor, ſhoemaker, and carpenter, together with the printing-office and ovens for baking bread, were without, and all occupied by ſeminariſts; for each of them was obliged to learn a trade. They all went bare-footed; and one of their employments was to water and look after the young palm-trees which were planted in the garden. Their time was ſo divided, that they ſtudied daily four hours; devoted one hour to manual labour; and ſpent the remaining part in prayer, ſinging and meditation. On two days in the week they converſed in their mother tongue; but on other days they

were

were obliged always to ſpeak Latin. M. Mathon ſhewed me a bull of his preſent holineſs Pope Pius VI. iſſued in favour of this ſeminary, and in which he beſtowed great praiſes upon it. This inſtitution was deſtined merely for young perſons from China, Cochinchina, Tunquin, and Siam. It is much to be lamented that no eſtabliſhment of the like kind is to be found here, for the natives of Malabar, and other parts of the peninſula of India, who are all formed to the eccleſiaſtical ſtate in other countries, and return, for the moſt part, men of corrupted morals.

On the day of my return to *Puduceri*, I had an opportunity of ſeeing a very ſingular ſcene; as on that day the god Apis was led in proceſſion through the city. This deity was a beautiful fat red-coloured ox, of a middle ſize. The Brahmans generally guard him the whole year through in the neighbourhood of his temple; but this was exactly the period at which he is exhibited to the people with a great many ſolemnities. He was preceded by a band of Indian muſicians; that is to ſay, two drummers, a fifer, and ſeveral perſons who with pieces of iron beat upon copper baſons. Then came a few Brahmans, and behind theſe was an immenſe multitude of people. The Pagans had all opened the doors of their houſes and ſhops, and before each ſtood a ſmall baſket with rice, thin cakes, herbs, and other articles in which the proprietors of theſe houſes and ſhops uſed to deal. Every one beheld Apis with reverence; and thoſe were conſidered fortunate of whoſe proviſions he was pleaſed to taſte a mouthful as he paſſed. Philarchus conjectured, as we are told by Plutarch in his treatiſe on Iſis and Oſiris, that Apis was originally brought from India to Egypt by the inhabitants of the latter. Plutarch himſelf aſſerts that the Egyptians conſidered Apis as an emblem of the ſoul of Oſiris; and, perhaps, he here meant to

ſay, that under this expreſſion they underſtood that plaſtic power by which Oſiris had produced and given life to every part of the creation. I ſhall, in another place, endeavour to prove, that Oſiris was nothing elſe than the Sun, and conſequently what among the Indians is repreſented by the idol *Shiva*, or *Mahadèva*. Hence it happens, that this *Shiva*, the emblem of the Sun, rides on an ox; and that in the ſolemn invocations of the Brahmans he is called *Paſhupadi*, that is, *the man of the cow*. The cow again is nothing elſe than a ſymbol of the goddeſs *Iſhami*, or the woman, as the Indians are accuſtomed to call the Iſis to whom the cow is dedicated when they ſpeak of her by her ſacred name. On the Egyptian monuments Oſiris, as the ſymbol of the Sun, is repreſented with rays around his head; and his wife Iſis bears horns, the ſymbol of the cow, and alſo of the new moon, between which and the ſun there is the ſame relation as between wife and huſband. On the Indian monuments the idol *Shiva* has an ox under him; and the goddeſs *Iſhami*, as ſhe is repreſented in one of the oldeſt Indian temples, is leaning with one of her arms on a cow*. Pliny in his Natural Hiſtory, ſpeaking of Apis, makes uſe of the following remarkable words: "When he eats out of the hand of thoſe who come to conſult him, it is conſidered as an anſwer. He refuſed to have any thing from the hand of Germanicus Cæſar, and the latter ſoon after died †." From this it appears that the Egyptians entertained the ſame opinions reſpecting Apis as the Indians. In Egypt, as

* See, on this ſubject, the ſecond volume of *Nieubuhr's Travels*, where the idols in the pagoda on the iſland of Elephanta are deſcribed.

† Reſponſa privatis dat (Apis) e manu conſulentium cibum capiendo. Germanici Cæſaris manum averſatus eſt, haud multo poſt extincti.

well

well as India, people were accuſtomed to conſider him as an oracle; to place food before him, and, according as he accepted or refuſed it, to form concluſions in regard to their good or bad fortune. Does not this evidently ſhew an analogy in the religious veneration which both theſe nations ſhewed to Apis? As the ox, or Apis, repreſents the plaſtic power of the ſun, the cow, in the like manner, is a ſymbol of the plaſtic power of the moon and the earth. The ox, or Apis, is called in the Samſcred *Ukſha*, *Bhadra*, *Urſzabha*, *Gau*, and *Mahiſha*; but, in the Malabar and Tamulic languages, *Kàla*, *Muri*, and *Cruda*. The cow in the Samſcred is called *Màhey*, *Saurabhei*, *Gò*, *Uſra*, *Mahà*, *Shranguini*; when ſhe is red, *Argiuni*; when ſhe is white, *Rohinni*: in the Malabar and Tamulic languages ſhe is called *Paſhu*, *Gova*. All theſe appellations expreſs ſome of the properties of oxen and cows. Thus, for example, *Bhadra* means good; *Mahiſha*, great, magnanimous; *Mahà*, a large cow, a noble animal; *Shranguini*, handſome, ornamented, beautiful. The idolaters of Malabar call her *Ama* or *Tala*, mother; and the ox *Appen*, father. May not the name Apis employed by the Egyptians and the Greeks be the corrupted *Appen*, or *Appa* of the Indians, which ſignifies father or creator? The Egyptians were accuſtomed to give to their Iſis the horns of a cow, inſtead of a head-dreſs. The Indians alſo worſhip the cow as a divinity. Moſt of the houſes belonging to the Pagan Indians, not only at *Puduceri*, but upon the whole of both the coaſts of *Malabar* and *Ciòlamandala*, are covered on the outſide and inſide with cow-dung. The Pagans are accuſtomed to drink cow's urine, in order to purify them from their ſins. When near the point of death, they take in their hand a cow's tail; and, according to their belief, if they die in this manner, they are immediately

tranſported to paradiſe. I have already ſaid, that the cow is a ſymbol of the moon and the earth. For this reaſon ſhe is alſo in India the goddeſs *Parvadi* or *Iſhâni*, *Iſhi* or *Iſha*; that is, the woman, the hallowed; under which appellation they underſtood the moon. She is alſo the goddeſs *Ma* or *Lakſhmi*, that is the great, dedicated to the beautiful goddeſs; and all theſe ſacred names properly ſignify the earth. The cow has evidently a myſtic ſenſe alſo, which denotes the plaſtic power of the moon, and the fertility of the earth. For this reaſon ſhe is held ſo ſacred, and honoured ſo much, that in Malabar, and every other place where the Pagans have the ſuperiority, any perſon who kills a cow is hung on a gibbet. The ox which repreſents Apis, muſt every three years give place to another. If he dies in the courſe of theſe three years of his deification, he is committed to the earth with all that pomp and ceremony obſerved at the interment of perſons of the firſt rank. Various pagodas, or pagan temples, have on their front the figure of a cow, or perhaps two, of a coloſſal ſize *.

The habitations of the Pagans at *Puduceri*, as well as on the coaſts of *Malabar* and *Ciòlamandala*, are in

* Whether the worſhip of the Egyptian Apis came from India, or the ſacred ox of the Indians was carried from Egypt, cannot, as far as I am able to judge, be determined. The mode of worſhip in both countries has without doubt a great deal of ſimilarity, though in many things different. The ſacred ox of the Indians, for example, remains only three years in life; whereas that of the Egyptians, according to Plutarch, remained twenty-five, after which he was drowned, then embalmed and depoſited in a ſubterranean burying-place deſtined for that purpoſe near the village of *Abuſir*, the ancient *Buſiris*, not far from Memphis. The coffin of the Apis ox was found there by Paul Lucas and Wortley Montague, the latter of whom carried away a ſtone with ſculpture on it repreſenting the embalming of Apis. This ſtone may be ſeen in the Britiſh Muſeum, to the keepers of which I firſt explained it. *F.*

general

general very low and dark. In the laſt-mentioned diſtrict they are built of bricks dried in the ſun, and are covered with palm leaves. The *Pondiyalas*, or warehouſes, in which the Indians keep their merchanchiſe, are alſo very dark, eſpecially at *Puduceri* and *Madraſpatnam*. As a great deal of muſlin is ſold at both theſe places, it is not improbable that the merchants employ ſuch a mode of conſtruction that the faults of their wares may be better concealed.

The Capuchins of the province of Tours in France have the right of ſending a miſſionary prieſt to *Puduceri* when the place becomes vacant. The Ex-Jeſuits, in virtue of a decree iſſued by Louis XVI, have united with the ſociety of the *Miſſions étrangères*, ſo that they now form only one body. The Europeans are under the care of the Capuchins, and the Indian Chriſtians under that of the Ex-Jeſuits. The latter have to attend four thouſand Chriſtians: but this number is ſometimes greater, ſometimes ſmaller, according as it is peace or war; for, in the time of war, many Indian Chriſtians remove from the place, and either wander about or take refuge in the mountains. Not long before my time, the ſeminary of *Virapatnam* had been transferred to *Ariancopan*, which is the reſidence of a biſhop, who at *Puduceri*, in the kingdoms of *Tanjaur*, *Madura*, and *Carnada*, as alſo in the province of *Gingi*, is inveſted with the dignity of apoſtolical vicar. This man is involved in continual quarrels with the biſhop of *Mailapuri*, or *St. Thomas*, a Portugueſe, who endeavours to diſpute with him the right of ſpiritual judicature.

According to M. de la Tour's map, which is the correcteſt, *Puduceri* lies in 12° N. lat. and 78° E. lon. On the 1ſt of January the ſun riſes here at 23 minutes paſt ſix, and ſets at 37 minutes

paſt five. On the 28th of Auguſt he appears above the horizon at 51 minutes after five, and ſinks below it at 9 minutes after ſix. On the firſt of December he makes his appearance at 21 minutes paſt ſix in the morning, and ſets at 38 minutes paſt five in the evening. From theſe data the reader may eaſily calculate the length of the days and the nights.

The river which runs paſt *Virapatnam*, and diſcharges itſelf into the ſea on the weſt of *Puduceri*, is called properly *Ciovanàru*, and not *Chonenbar*, as it is named by the European geographers. *Aru*, in the Malabar and Tamulic languages, ſignifies a river, and *Ciovana* red: the compound word is *Ciovanàru*, the red river: and its water, on account of the earth which it waſhes down in its courſe, is ſometimes indeed of a blood-red colour. But as the Indians ſhorten the firſt half of the word, and ſay *Ciona*, or *Tchona*, inſtead of *Ciovana*, the Europeans have mutilated it completely, and made of it *Chonenbar*. A ſimilar mutilation of Indian words and appellations is in general not uncommon, eſpecially when they are introduced into foreign languages. On the map of Coromandel, publiſhed by M. De la Tour at Paris, in the year 1770, the above river is diſtinguiſhed by the improper name of *Chanenbar*. That the caſe is the ſame with the word *Coromandel*, uſed inſtead of *Ciòlamandala*, has been obſerved before. M. D'Anville, with equal impropriety, not only in his *Geographical Antiquities of India*, printed at the king's printing-houſe at Paris, in the year 1775, but alſo in all his maps of India, gives the name of *Carnata* to a large kingdom lying to the weſt of *Puduceri*. Its proper name is *Carnàda*; that is, the black land; from *Car*, black, and *Nada*, land. It is ſo called in the Tamulic and Malabar languages, in order to diſtinguiſh it from *Ciòlamandala*, the land of millet; for the millet thrives beſt on the diſtricts

not

not far from the ſea-coaſt. But the former land lies at a diſtance from the ſea; abounds with excellent paſtures; and produces large quantities of rice, pepper, cotton, and other things of the like kind, which can neither grow nor be cultivated in a ſandy ſoil impregnated with marine ſalt. Of a hundred Indian names which belong to towns and villages in thoſe diſtricts, there are ſcarcely ten which have not been mutilated and corrupted by foreigners. Thoſe who ſtudy the hiſtory and geography of India in the works of the Europeans, will every moment meet with paſſages which require to be amended. In order that this may be done in part, I ſhall here preſent the reader with an etymological liſt of the principal places and towns on the coaſt of *Ciòlamandala*, or, as the Europeans ſay, of *Coromandel*; and ſhall adhere as much as poſſible to the orthography of the Indians.

NAMES OF CITIES, TOWNS, &c. IN CARNADA AND CIÒLAMANDALA.

Valiacàda, the great mountain; or *Valiacadà*, the great paſſage, or ford, called by the Europeans *Pallicate*; is a city on the ſea coaſt, at the mouth of a ſmall river. The Dutch have a ſettlement here.

Ottocutta, or *Ottukottei*, a ſolitary city, a ſolitary caſtle.

Pondamala, or *Pondalamey*, a high mountain; from *Pondu*, high; and *Mala* or *Maley*, which, in the Tamulic and Malabar languages, ſignifies a mountain. It is a fortified mountain, called by the Europeans, *Grand Mont*.

Madraſpatnam; *Patnam*, the city; *Madraſpatnam*, the city of *Madras*.

Maïlapuri, or *Maïlapuram*, the city of peacocks: the *Meliapur*, or *St. Thomas* of the Europeans.

Tirupati,

Tirupati, a ſacred place, a ſacred temple; called by the Europeans *Tirupeti*. It is ſituated in *Carnada*, under 14° N. lat. and 77° 15′ E. lon. It is dedicated to *Viſhnu*, and is much reſorted to by people from all parts of India. The pilgrims, who repair thither to perform their devotions, cut off their hair, and bring it as an offering to *Viſhnu*.

Tirunamalà, or *Tirunamaley*, the ſacred mountain; corrupted into *Tirnimalet*.

Govalam, the circuit of the cow; corrupted *Gove'an*.

Uttamalùr, the good town; corrupted *Outremalour*.

Arrucati, a city or caſtle, from which one can ſee the river *Paler*; corrupted into *Arcate*.

Cangipuri, or *Congipuram*, the golden city; from *Puri*, or *Puram*, the city; and *Cangi*, which in the Samſcred ſignifies gold; corrupted into *Cangivaron*.

Vencàtighiri, the woody mountain; corrupted into *Vincatighiri*. It is compounded of *Quiri*, or *Shiri*, a mountain; *Ven*, white; and *Cati* or *Catil*, in the foreſt: a city ſituated on the mountain where the white foreſt is.

Ciacrapuri, or *Ciacrapuram*, the circle city, the round city; corrupted into *Sacrapour*.

Perumaculam, the large pond, the large bath; corrupted into *Permacoul*.

Mangalur, the fortunate city, the fortunate town,

Calianatur, the town of joy.

Velur, the town of the lance. At preſent it is a city.

Villanùr, the town of the arrow. On the maps it is called *Villenour*.

Puduceri, the new town: on the maps called *Pondichery*.

Attùr, the town of goats, or the town where the coco-nuts are ground.

Kriſhavaram, the bleſſing of the god *Kriſhna*: a

town

town distinguished on the maps by the name of *Quichenavaron*.

Divycotta, the divine castle; from *Divya*, divine; and *Cotta*, a castle or fortress. On the maps it is called *Divicoté*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF TANJAUR.

Tanjaur, a low situation; or *Tanjiaur*, a miserable, mean, detestable town. It is the capital of a province of the same name. The former orthography seems to be the propereſt; for *Tanjaur* really stands on low ground, which is often exposed to inundations.

Turangaburam, or *Turangaburi*, the water city, or horse city: by the Europeans called *Tranquebar*.

Carincala, the black stone, or rock. It is the *Carical* of the Europeans.

Nàvur, the dogs' town, or the new town: the *Naour* of the Europeans.

Tirumaladùvsam, the temple of the God of the Holy Mountain, that is of *Shiva*. By the Europeans it is called *Tiremalevasen*.

Nàgapatnam, or *Nàgapatana*, the city of the snake, or the city of the elephant; for *Naga* signifies a snake, and likewise an elephant; and *Patna*, a city. It is the same city as that usually called by the Greeks *Nigamos*, or *Nigama Metropolis*.

Tiramannùr the town of the Holy Land: the *Tremanour* of the Europeans.

Cirangam, or *Cirangapatnam*, the city of the beautiful limbs: from *Cir*, beautiful; *Anga*, a limb; and *Patnam*, the city. It is the *Cheringam* of the Europeans *.

Celiaolam,

* The temple at *Cirangam*, in the island *Ciranga*, which lies in the river *Colaru*, or *Colram*, and in M. De la Tour's map is placed in

Celiaolam, the ſlimy pond; the *Chelicolon* of the Europeans.

Tricolùr, the town of the three pools, or places of luſtration. On the maps it is called *Tricoloùr*.

Palancotta, the caſtle of the bridges; for ſeveral bridges muſt be paſſed before one can arrive at it: from *Pàlam*, or *Pàlan*, a bridge; and *Cotta*, a caſtle. On the maps it is called *Palancottè*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF MADURA.

Madura, *Matura*, and *Madhura*, the lovely, the mild city, or the city of the hero *Madhu*. It is the capital of the kingdom of *Madura*, which takes its name from it, but by the Europeans is called *Madure*. This kingdom is named alſo *Pandi*, or

in 10° 45′ N. lat. and 76° 45′ E. lon. is a real maſter-piece of Indian architecture. This temple is ſurrounded by ſeven walls, each of a ſquare form, which together incloſe the whole edifice. They are entirely conſtructed of hewn ſtone; are twenty-five feet in height, and each is 350 feet diſtant from the other in a parallel direction. Each wall has four gates, and over each gate is a *gobura*, or high tower, which reſts on the middle of the wall, and is at an equal diſtance from both ends. Theſe gates and towers, which ſtand exactly oppoſite to each other, looking towards the four cardinal points, are ornamented with columns thirty-five feet in length, and five in thickneſs. In the centre of this temple, that is the ſanctuary, ſtands the image of *Viſhnu*, to whom it is dedicated. On the gates, towers, and walls may be ſeen various figures of men and animals, which all have a ſymbolical meaning. This temple is at leaſt 2000 years old, and ſerves to ſhew how far advanced the ancient Indians were in the arts of architecture and ſculpture. The learned Chevalier d'Agincourt at Rome has in his poſſeſſion a drawing of this magnificent edifice, which was preſented to him by M. Law de Lauriſton, the governor of Pondichery. As this temple has been already deſcribed by Engliſh travellers, I ſhall ſay nothing further of it at preſent, than to call the reader's attention to the myſtic number ſeven, which is ſignified by the ſeven incloſures. *A.*

Pandimandala,

Pandimandala, the land of *Pandi*, *Pando*, or *Pandava*, an ancient Indian king, by whom, according to the opinion of the Brahmans, it was founded. Pliny calls this city *Moduſa regia Pandionis*; but Ptolemy gives it the name of *Methora*.

Tricinnapalli: from *Tri*, three; *Cinna*, ſmall; and *Palli*, a temple or a ſchool. At preſent it is the capital of *Madura*, and on the maps is called *Trichenapali*.

Manelùr, the town on the ſand: a town.

Tindacalla, the dirty ſtone or rock; on the maps *Tinducallu*. It is the *Tindis* of Ptolemy and Arrian.

Tirnaveli, or *Tirunnaveli*, the place where the tide ends: is at preſent a conſiderable city.

Mantòpo, or *Mantòpu*, the garden on good ſoil: a city.

Ciangracoil, the temple of *Ciangra*, or *Shiva*: on the maps called *Sangaravacoil*.

Uttamapàleam; from *Uttama*, the beſt; and *Pàleam*, or *Pàliyam*, the houſe of government. On the maps it is called *Uttamapaleon*.

NAMES OF CITIES AND TOWNS ON THE COAST OF PESCARIA, OR, AS THE ANCIENTS CALLED IT, PARALIA.

Ràmanàthapuram, the city of *Rama*, of the lord. On the maps it is called *Ramanadaburon*.

Vayparra, the three large rocks; a town which is ſituated near theſe rocks.

Tùtucuri, or *Tùducudi*, a town or place where linen cloth is waſhed.

Mannapara, earth and rocks; from *Manna*, earth; and *Pàrra*, a rock.

Vadakencolam, a pond or bath towards the north; at preſent a city.

Gòvalam,

Gòvalam, the circuit of the cow; at preſent a town: the *Colis* or *Colias* of the antients, lying not far from *Tovala*. It is a ſtrong fortreſs belonging to the king of *Travancor*, and guards the paſſage from the kingdom of *Madura* to Cape *Comari*. On the maps it is called *Covalan*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF MAISSUR.

Maiſſùr; from *Maï*, colour; and *Ur*, a land; *Maiſſùr*, the land of colour. It is not improbable that it obtained this name either from the reddiſh earth found there in abundance, or the dye plants it produces, and with which the cotton cloth is dyed. This kingdom lies between *Carnada*, *Madura*, and the coaſt of Malabar.

Bengalùr, the white land, the white earth. This name is given to the capital where the nabob Hayder Aly Khan formerly reſided. It is a conſiderable city, ſtrongly fortified.

Ciringapatnam, the capital and fortreſs where the nabob *Tippoo Sultan Bahader* reſides. It lies at the diſtance of twenty leagues from *Bengalur*, towards the weſt. On the maps it is called *Chiringapatnam*.

Dhermapuri, the city of good works, or the city of virtue; from *Dherma*, virtue; and *Puri*, a city. On the maps it is called *Darmapuri*.

Dharàburam, or *Dharàpuram*, the city where the rain water runs off; for it lies at the bottom of that ridge of mountains called the *Gauts*, from which the water pours down in torrents. On the maps it is called *Daraburu*.

Budhapadi, the town of *Budha*, an Indian idol. On the maps, *Budapari*.

Gòculatùr: from *Go*, a cow; *Cula*, a herd; and *Ur*, the

the land or town; conſequently the land of the herds of cows. On the map, *Guclaturu*.

Cinnabellapuram, the ſmall city of ſtrength. On the maps called *Sinnaballambaram*.

Ciandrapati, or *Tſchandrapadi*, the ſpot in the moon. On the maps *Sandarupati*.

Of ſuch changed and corrupted names a great many more might be produced, but moſt of them ſo mutilated, that their real meaning can no longer be gueſſed, and people would only loſe themſelves in uncertain conjectures if they endeavoured to diſcover their etymological origin. It, however, appears by thoſe above mentioned, that ſome of the Indian cities and towns received their names from Indian deities, others from local circumſtances or the nature of their ſituation; and that ſuch appellations cannot have originated from the Egyptians, Perſians, Greeks, or Romans. In the eaſtern part of India no traces of Seſoſtris or the Greeks are to be found, as ſome learned men in Europe have erroneouſly aſſerted. That India was already civiliſed in the time of Seſoſtris, ſhall be proved hereafter. In regard to the Grecian language and mythology, theſe were not known in India before the invaſion of Alexander the Great, and even then only in ſome of the maritime cities of the northern part of the country *.

After this digreſſion I ſhall now give a ſhort account of the kingdoms of *Madura*, *Tanjaur*, and *Carnada*, according to the information I received from the miſſionaries reſident in thoſe countries; for,

* The Egyptians, however, aſſert, that their king Seſoſtris, who lived about the time of Moſes, or 1500 years before the birth of Chriſt, penetrated as far as India; but this is not probable. *F.*

as I was not able to remain longer on the coaſt of *Ciòlamandala* than from the 26th of July till the 20th of October, it was impoſſible for me in the courſe of theſe few months to learn, by my own experience, every thing that regards this remarkable land. The reader, therefore, will not take it amiſs, if I here inſert what was communicated to me by intelligent miſſionaries, who had ſpent the greater part of their lives in thoſe provinces.

CHAP-

CHAPTER III.

Geographical, ſtatiſtical, and hiſtorical Obſervations on the Kingdoms of Tanjaur, Marava, Madura, and Carnada.

THE principal cities in the northern part of India are the following:

Caſchemir, which, according to the map publiſhed at Paris in the year 1781, is ſituated under the 35th degree of north latitude. This city is certainly the *Caſpira* or *Caſpirus* of Herodotus, as D'Anville has already very properly obſerved *.

Cabul, a city which, on the ſide of Perſia, is as it were the key of India. It was obliged formerly to pay *tria millia nummum talenta* to Alexander the Great, as he was returning from the war againſt Porus. It lies in the latitude of 34° †.

Tatta, or *Tattanagar*, occurs in Pliny under the name of *Pattala*, or *Pattalena*, and is ſituated at the mouth of the Indus, or *Sindhu*. In this city Apollonius of Tyana once reſided a month. It contained formerly 30,000 looms employed in weaving cotton cloth.

Haſtinapuri, in the Samſcred *Haſtinanagari*, called by others very improperly *Aſſanapur*, or *Haſſnapur*, and by D'Anville *Aſtanagar*. At preſent it is known by the name of *Haſſanabad*, and is the firſt and oldeſt city in all India. It lies in the latitude

* *Cachemir* is a beautiful province or lordſhip conquered by the Moguls. The capital, at the time Bernier was in India, between 1663 and 1668, was known alſo by the name of *Cachemir*; but at preſent it is called, as well as the whole province, *Siri-Negor*. The old *Caſpirus* is not *Cachemir*, but a city lying nearer to Perſia; perhaps *Ghazna* or *Ghazmin*. *F.*

† *Cabul*, one of the moſt northern cities of India, probably the old *Argyræum*. *F.*

of 32° and a few minutes. In the book *Bharada* the following paſſage occurs reſpecting it:

Haſti tàn nirmicion puramàyadu mùlam
Haſtinapuramennu ciollunit arignàlum.

That is: "King *Haſti* built a city, and therefore it was called *Haſtinapuri*, from king Haſti." Its inhabitants, and in all probability ſome of its kings, were once ſubdued by the Aſſyrians: afterwards they fell under the dominion of Cyrus, to whom they were obliged to pay tribute. The celebrated Indian kings known by the names of *Pandu*, *Pando*, or *Pandavi*, reſided thirteen months in the city of *Haſtinapuri*. They lived 1550, and not 3102, years before the birth of Chriſt, as Mr. Wilkins erroneouſly aſſerts. It appears from my copy of the work called *Bharada*, written on palm leaves, that *Haſtinapuri* exiſted a long time before theſe *Pandos* or *Pandavi*, and was built at leaſt 2000 years before Chriſt, conſequently muſt be of the ſame antiquity as the Aſſyrian monarchy. The conſort of king Haſti was named *Aſhodara*, and was a daughter of king *Trigarta*. They had a ſon called *Vikugnen*, who married *Sumanda* a daughter of king *Daſhabanda* *.

The city *Dionyſiopolis*, mentioned by Ptolemy and Arrian †, is *Niſa*, the city of *Devaniſhi*, that is of Dionyſius, or the Indian Bacchus. In the Samſcred language it is called *Shrinagari*, which ſignifies the city of the celebrated, the fortunate, or the bleſſed Bacchus ‡. It is called alſo *Niſhadabury* or *Naiſhadabur*,

* *Haſtinapuri*, or *Haſtinagari*, at preſent *Aſhnagur*, was formerly the chief city of the *Aſſakani*, an ancient people of India. It is not improbable that the Aſſyrian and Perſian kings may have extended their dominions thither. *F.*

† In the eighth part of his works, p. 210—218. according to the Venetian edition.

‡ The Greeks were accuſtomed to compare with their own all the divinities of the moſt diſtant foreign nations; and a ſimilarity in

ſhadabur, that is, the city *Niſa*. It lies in the latitude of 31°, on the river *Allakandara*, which diſcharges itſelf into the Ganges. According to the aſſertion of St. Jerome, it was built by Bacchus 550 years after the birth of Abraham. *Pallibothra* was likewiſe built by Bacchus. That city, however, is neither the preſent *Patna* on the Ganges, as Major Rennel pretends, nor *Eleabad*, or *Allahabad*, which lies alſo on the Ganges, in the latitude of 25 degrees and ſome minutes; but *Pallipatur*, now a ſmall town on the river *Yamunà*, at its influx into the Ganges, in the latitude of 26°. Robertſon and D'Anville, who aſſert that *Pallibothra* is the preſent *Eleabad*, or *Allahabad*, deſerve no credit; becauſe theſe appellations are of Perſian and not of Indian extraction *.

Benares, *Venares*, or *Kaſi*, a celebrated temple, together with an academy and an obſervatory, is ſituated on the Ganges, in the latitude of 25°, and is the *Caſſidia* of the ancients †.

Ayodhya, an ancient Indian city, where the firſt Indian monarchs on the Ganges reſided, was ſituated on the river *Deva*, in the latitude of 25°, exactly in the ſpot where *Faizabad* now ſtands. It was the birth-place of *Shiràma*, or *Rama*, an Indian hero, or the younger Bacchus, whoſe heroic achievements were celebrated in ſongs before the times of the Pagan Indians.

Modhura, or *Moturapuri*, called by Pliny *Modura*

in the name, or in any thing elſe, made them immediately find in them Grecian deities. Thus the *Deva-Niſhi* was *Dionyſius*; the *Neith* of the Egyptians, *Minerva* or *Athene*; their *Serapis*, *Jupiter*; their *Horus*, *Apollo*, &c.—The river *Allakantara* in La Rochette's map of 1788 is called *Alkaknanda*, and in Mannert's map *Allaknandra*. *F.*

* The village of *Pallipatur* lies quite cloſe to *Allahabad*, the name of which is Perſian, and which is of a much later origin. *F.*

† A deſcription of this obſervatory may be found in the *Philoſophical Tranſactions*.

Deorum, is alſo a very ancient city, lying between *Agra* and *Delhi*, in the latitude of 27°. It is the birth-place of the god *Kriſhna*, or the Indian Apollo, who here tended his herds. For this reaſon it is called likewiſe *Gocula* and *Ambàdi*, that is, the circuit of the cows. It is ſituated on the river *Yamuna*, for which the Pagans have the utmoſt veneration.

Eloura or *Illoura*, properly *Ellur*, the city of ſeſamum, is at preſent a town called *Douletabad*. It lies four Indian miles to the north-weſt of *Aurungabad*. There is here a very ancient and celebrated temple, a deſcription of which has been given by Thevenot.

Canudi, and not *Canouge*, as Renaudot writes, is an ancient city, the reſidence of the firſt Indian kings. The five brothers *Pandu*, or *Pando*, who make ſo great a figure in the ancient hiſtory of India, kept here their court. It lies in the latitude of 27°, on the river *Càlini*, at the place where it diſcharges itſelf into the Ganges.

Patna, a celebrated city on the Ganges, is placed in Father Tiefenthaler's map under the latitude of 25°. It contains a million and a half of inhabitants, according to the aſſertion of Father Marcus a Tumba, who has written a deſcription of it. The Engliſh have here a council and government, who are, however, ſubordinate to the ſupreme council at Calcutta.

A more minute account of Indian cities and places may be found in Tiefenthaler's deſcription of Hindoſtan, Anquetil du Perron's Hiſtorical and Geographical Reſearches, Rennel's Memoir, and a very important manuſcript of Father Marcus a Tumba, preſerved in the Borgian muſeum at Velitri, and entitled, *Su i luoghi ſanti dell' India*. My object was merely to mention ſome places in the ſouthern part of India, which have been paſſed over in ſilence by the above writers.

According to the aſſertion of the before mentioned

tioned Capuchin, Father Marcus a Tumba, who reſided a long time as miſſionary at *Patna* and *Tſchandranagar*, the *Chandernagor* of the French, the flux and reflux of the ſea extend, by means of the Ganges, more than ſixty leagues into the country, ſo that ſhips of war can proceed that far up the river. On the *Dèva* or *Sarayuva* veſſels can go even to Delhi, and on the river *Son* to *Rotaſgar*. The Engliſh poſſeſs, on the Ganges, the cities of *Calcutta*, *Monguiri*, *Patna*, *Benares*, and *Allahabad* or *Eleabad*, and have at all theſe places factories, fortreſſes, governors, and collectors of the public revenues. The province of Bengal alone brings them an annual income of above three millions ſterling. It appears from a letter of Mr. Haſtings, formerly governor-general of Bengal, that the Engliſh ſhips which ſailed from that ſettlement between the 1ſt of December 1782, and the 1ſt of January 1784, had on board goods to the value of two *cores* (or *codi*) and ſixty-five lack of rupees *. A rupee is equal in value to five Roman *paoli*; a hundred thouſand rupees make one lack; and a hundred *lac*, a *core* or *codi*. This immenſe ſum was exported too at a time when the Engliſh were involved in a war with the Indian princes; but to how much will their exports at laſt amount in times of war?—Their great revenues will and muſt infallibly decreaſe hereafter; for, in the firſt place, the natives are too much oppreſſed: 2dly, In a ſtate of continual warfare and plundering, agriculture is neglected: 3dly, Trade and manufactures decline: 4thly, The country is ruined by monopolies: 5thly, An immenſe quantity of ſpecie has been drawn from it of late years; and at preſent much fewer rupees and pagodas are ſeen in circulation than formerly †.

Thoſe

* Above three millions ſterling.

† It can, however, be proved, that the Engliſh draw much more from their Indian poſſeſſions than the author ſays. For, in the

Thoſe who wiſh to form a clear idea of the degraded condition of the greater part of the Indian kings and princes in the ſouthern and northern part of India, muſt recur to the hoſtile invaſions by which foreign conquerors reduced thoſe countries under their dominion. In the year 1202 the Tartar *Gingſa Khan*, or *Gengis Khan*, made an incurſion into the kingdom of *Tangut*, and in 1209 into India. He was followed in 1409, two centuries later, by *Timur Bec*, or Tamerlan, when he had cruſhed the dynaſty of the Moguls, which afterwards was divided into two branches, the eaſtern and the weſtern. Timur eſtabliſhed himſelf in the neighbourhood of *Agra*; expelled, as far as his power extended, the legal Indian kings and princes; and committed the care of the provinces he had ſubdued to nabobs and governors of his own appointment. This was the firſt time that the Mogul Tartars took poſſeſſion of India. Some writers aſſert, that *Gengis Khan* did not enter India till the year 1218, and that the conqueſt of that country by Timur falls about the year 1398. However this may be, *Mir Shah*, called by ſome *Mirzan Pir Mohamed*, kept poſſeſſion of the northern part of India for ſeveral years, and compoſed for his ſubjects a new code of laws according to the political ſyſtem of the Moguls. The next conqueror of India was *Abu Said Shemor Ami Shah*, who reigned

the firſt place, oppreſſion is not ſo general as the author pretends; and beſides, many abuſes were rectified by the marquis of Cornwallis. 2dly, In Bengal, from which the Engliſh derive their greateſt incomes, there has properly been no war for a long time. 3dly, The Eaſt India Company has iſſued orders and formed regulations for reviving agriculture and manufactures. 4thly, The monopoly is not very prejudicial, as it extends only to a few articles. 5thly, The ſpecie exported to China and England has been in part made good by the large ſums which Tippoo Saib has been obliged to pay to the Eaſt India Company. In a word, the Engliſh, by their late conqueſts in India, *Ceylon*, *Malacca*, *Amboina*, *Banda*, &c. have conſiderably enlarged their revenue. *F.*

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in 1493. During the perfecution which Timur permitted againſt the Indians, the Gypſies, who belonged originally to the caſte of the *Pareas*, a people reſiding on the *Sindhu*, or Indus, fled from their native country, wandered through Scythia, and, proceeding thence to Hungary, diſperſed themſelves over various parts of Europe *. In the year 1519, or, according to ſome, 1526, the celebrated conqueror *Babur*, a deſcendant of Timur, extended the Mogul empire in India; or was rather, as ſome aſſert, the real founder of it. He had four ſons, *Homaon* or *Omayoun*, *Sehir Shah*, *Selim Shah*, and *Firuz Shah*, who reigned after him. In the year 1550, or 1556, *Akbar* the wiſe, a ſon of *Homaon*, rebuilt the city of Agra, introduced new laws, and appointed new nabobs or viceroys in the provinces. He cauſed various Indian books to be tranſlated alſo into the Perſian language; and among theſe were

* Sir William Jones, in one of his anniverſary diſcourſes, ſays, "It ſeems agreed that the ſingular people called Egyptians, and by corruption Gypſies, paſſed the Mediterranean immediately from Egypt: and their motely language, of which Mr. Grellman exhibits a copious vocabulary, contains ſo many Sanſcrit words, that their Indian origin can hardly be doubted. The authenticity of that vocabulary ſeems eſtabliſhed by a multitude of Gypſy words: as *angár*, charcoal; *cáſth*, wood; *pár*, a bank; *bhú*, earth; and a hundred more, for which the collector of them could find no parallel in the vulgar dialect of Hindoſtan, though we know them to be pure Sanſcrit, ſcarcely changed in a ſingle letter. A very ingenious friend, to whom this remarkable fact was imparted, ſuggeſted to me that thoſe very words might have been taken from old Egyptian, and that the Gypſies were Troglodytes from the rocks near Thebes, where a race of banditti ſtill reſemble them in their habits and features; but, as we have no other evidence of ſo ſtrong an affinity between the popular dialects of old Egypt and India, it ſeems more probable that the Gypſies, whom the Italians call *Zingaros* and *Zinganos*, were no other than *Zinganians*, as M. D'Anville alſo writes the word, who might, in ſome piratical expedition, have landed on the coaſt of Arabia or Africa, whence they might have rambled to Egypt, and at length might have migrated or been driven into Europe. *Aſiatic Reſearches*, vol. iii. p. 8. *E. Tranſ.*

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the work called *Mahabhàrada*, and another named *Ayin Akberi*. The latter was a book of Indian laws, which had been collected by his minister *Albufazel*. *Akbar* died in 1605, and was ſucceeded by *Gehanguir*. The latter had five ſons, one of whom ſwayed the ſceptre of the kingdom of *Dàkſhima* or *Decan*, which he had ſubdued by force. In 1627 *Gehanguir* was followed by *Shah Gehan*, who alſo left behind him five ſons. According to ſome, however, a prince named *Bolaſci* reigned a conſiderable time before him. *Akbar* reſtored to the Brahmans their obſervatory at Benares, in order that they might continue their aſtronomical obſervations, which had been long interrupted by the war. *Gehanguir*, on the other hand, had no taſte for the ſciences, and could not prevail upon himſelf to tread in the footſteps of his father: both he and *Shah Gehan* were rather formed for war. Theſe Moguls made an incurſion, for the firſt time, into the kingdom of *Carnate*, or more properly *Carnada*, in 1632 or 1633; and they thence over-ran the ſouthern part of India, into which no foreign conqueror had ever before penetrated. *Shah Gehan* transferred the ſeat of government from *Agra* to *Delhi*. The dominion of the Moguls was ſtill farther extended under the reign of *Aurengzeb*, one of the ſons of *Shah Gehan*. This prince conquered, in 1686, the kingdoms of *Velur*, *Viſapur*, and *Golconda*; in 1695, ſubdued *Carnada* a ſecond time; and, in 1698, made himſelf maſter of the provinces of *Gingi*, *Satara*, and *Panin*. Major Rennel ſays, that the revenue of this monarch amounted annually to thirty-five millions ſterling. He died in 1707, and left four ſons, one of whom, *Shah Alem*, aſſumed the reins of government the ſame year. The latter had two ſons, who reigned till the year 1739. Their ſucceſſor *Shah Mohamed* was dethroned by *Thamas Kuli Khan*, who

plundered

plundered the treaſury, levied exorbitant contributions from the people, and carried off an immenſe booty. *Thamas Kuli Khan*, or *Nadir Shah*, was followed in 1748 by *Achmet Shah*, a ſon of *Mohamed Shah*. After this the throne of Delhi was poſſeſſed from 1756 to 1760 by *Azizeddoulah* or *Alemguirſani*, king of the Patans. Under the government of this prince almoſt all the nabobs refuſed obedience to his lawful commands. The diſtricts over which they preſided as viceroys being of conſiderable extent, and at a great diſtance from Delhi, it was therefore much eaſier for them to render themſelves totally independent. His ſon was deprived of the throne by his own prime miniſter; and bloody feuds enſued, which continued, without interruption, till the year 1773. As it was far more advantageous, in every caſe, to have to contend with ſeveral weak and petty princes, than ſo formidable and powerful a monarch, the Engliſh, during this ſtate of warfare, conſidered it as of great importance to ſupport the rebellious nabobs againſt their ſupreme lord, in order that they might eſtabliſh themſelves more firmly in the poſſeſſion of their colonies, and at the ſame time have allies in caſe of need. After this period the power of the Great Mogul ſunk into nothing. The policy by which the Engliſh, as well as the *Subadars*, or Mogul governors, effected this change, may be found circumſtantially deſcribed in Pallebot de St. Lubin's Hiſtorical Memoirs, under the head Revolutions of Bengal. The *Seiks*, whom I conſider as a people originally Chriſtians, but who again adopted the Pagan religion, taking up arms, now entered in a hoſtile manner into *Lahor*, *Multan*, *Delhi*, and other poſſeſſions of the Great Mogul; while the Engliſh, in another quarter, combining their own private intereſt with that of the rebellious nabobs or viceroys, made themſelves maſters of ſeveral provinces alſo:

alſo: and thus this mighty empire, notwithſtanding its greatneſs, its monſtrous extent, and its riches, ſunk back into its former inſignificance. After this period nothing but war and contention prevailed in *Carnate*, *Tanjaur*, *Gingi*, *Madura*, and *Maiſſur*, and in all the provinces, of which I ſhall ſoon give a more particular account.

The firſt province on the coaſt of *Ciòlamandala*, which begins in the ſouth weſt, and extends towards the north-eaſt, is *Marava*, the capital of which, having the ſame name, is ſituated, according to M. De la Tour, in the latitude of 9° 35′ north; as appears by the map which he publiſhed at Paris, in 1770, under the title of *Theatre de la Guerre dans l'Inde*. This map, which was conſtructed with great accuracy on the coaſt of *Ciòlamandala*, exhibits with much clearneſs and preciſion the different diſtricts, cities, and rivers in the theatre of the war carried on by the Engliſh, French and Indians againſt each other, as well as the boundaries of theſe diſtricts, and the principal roads through them. It was conſtructed by order of the French government for the trial of Count Lally, who had been governor of *Puduceri*. I conſider it as much more correct than the map of the Brahmans, which Anquetil du Perron has inſerted under the title of *Portion d'une Carte du Sud de la preſqu'Iſle de l'Inde, faite par des Brahmes*, in the firſt part of his *Récherches Hiſtoriques et Geographiques ſur l'Inde*, publiſhed at Berlin in 1786. The Brahmans were unprovided with good aſtronomical inſtruments, and conſequently not in a condition to conſtruct an accurate map.

The province of *Marava* is bounded on the eaſt and ſouth by the ſea, on the north by *Tanjaur*, and on the weſt by *Madura*. It is interſected by the *Veyarru*, that is, the great river, which flows down from the *Gauts*, divides the kingdom of *Madura* or

Pandi

Pandi into two parts, and, running paſt the ancient city of *Madura*, ſpreads itſelf through the province of *Marava* into ſeveral branches. By means of this river veſſels can be navigated to the ſea through both the before-mentioned provinces, in a direction from weſt to eaſt; but it is exceedingly difficult and laborious to return. While the flood, called by the Indians *Velli*, continues, there is no impediment, as it each time drives the veſſel three or four miles up the country; but when it is over, the troubleſome part of the navigation commences, becauſe the ſailors muſt then row againſt the ſtream with all their ſtrength. The caſe is the ſame, in general, on the coaſts of *Ciòlamandala* and *Malabar*, with all the rivers which flow down from the *Gauts*, and which for the moſt part have their ſources in that ridge of mountains. But with whatever difficulties this return may be attended, the advantages procured by theſe rivers to the inhabitants of the ſurrounding diſtricts are of the utmoſt importance. They facilitate inland as well as foreign trade, render the ſoil fruitful, purify and cool the air; in a word, it is to be aſcribed to them alone that the country is habitable by human beings; which certainly would have been impoſſible, had not Providence placed in this part of the torrid zone that immenſe ridge, and ſupplied it ſo abundantly with water.

The principal cities in the province of *Marava* are: *Elluvancotta*, *Cangucotta*, *Tiruvananganur*, *Ciòlaburam*, *Kavaricotta*, and *Ràmanàthapuram*, of which I have already ſpoken. The country is covered with foreſts, underwood, and ſhrubs. The inhabitants are rude and uncultivated. The men, though of low ſtature, are ſtrongly built and excellent warriors. I ſaw ſeveral of them, who had behaved with great gallantry in the war which *Rama Varmer*, the king of *Travancor*, carried on againſt the nabob *Tippoo Sul-*

tan

tan Bahader. Each wore around his head a turban of blue cotton cloth; had a white jacket which deſcended to his thighs, a ſabre by his ſide; in his right hand a lance, and in his left a ſhield. Theſe people march, however, in bodies without any certain order, and perform their evolutions by the ſound of a horn. They let their beards grow; have coarſe hands and faces; go bare-footed; and wear a blue girdle around the body. They are much braver than the *Tamulians*, who can never be accuſtomed to the fatigues of a military life.

Marava was formerly a province of the kingdom of *Madura*. The ruler of it was called *Nyaquen*, that is, the lord; but the Europeans have corrupted this word, and made of it *Naik* or *Naiken*. The northern part of *Marava* is at preſent under the dominion of the nabob Mohamed Aly and his friends the Engliſh; but the weſtern is ſubject to the king of *Travancor*, who poſſeſſes alſo a part of *Madura* and *Marava* on the eaſt, from Cape *Comari*, in conſequence of a treaty which he entered into with the Engliſh and Mohamed Aly. This king of Travancor, however, is obliged to pay the *Coppa*, that is, a yearly tribute, to Mohamed Aly, who may be called a creature of the Engliſh, and whom they generally employ as a ſtate engine when they wiſh to exerciſe their oppreſſion againſt the Indian princes. The Jeſuits formerly had a great many Chriſtian congregations in *Marava*, and this miſſionary eſtabliſhment was connected with thoſe in *Tanjaur* and *Madura*; but, in my time, theſe congregations had for the moſt part dropped off; and the few ſtill remaining were under the direction of prieſts from *Goa*, who did not beſtow too much attention upon them. The interior parts of *Madura* and *Marava*, in matters of ſpiritual judicature, are ſubject to the archbiſhop of *Cudnegalur* or *Craugalor*; and places on the ſea-coaſt, which do not extend farther

farther than ten miles into the country, belong to the dioceſe of the biſhop of *Cochin*.

Tanjaur lies between the tenth and eleventh degree of latitude, and 25 ſeconds farther towards the north eaſt. This kingdom is bounded on the ſouth by the ſea and the province of *Marava*, not far from the fortreſs of *Tiruvananganur*, which belongs to *Marava*. On the eaſt it is waſhed alſo by the ſea, and towards the north by the rivers *Cavèri* and *Colàrru*, the latter of which is very improperly written *Colram*. In the Samſcred language it ſignifies the river of the wild hogs; from *Cola* a wild hog, and *Arru* a river; for theſe animals were formerly found there in great abundance. Both theſe rivers, the *Cavèri* and *Colàrru*, are exceedingly large, and are held in as great veneration by the eaſtern Indians as the Ganges is by the northern. Thoſe who belong to the ſect of the *Viſhnuvites*, addreſs their prayers to *Viſhnu* as the ruler of the waters; and they believe that he created the univerſe from water: for this reaſon they perform their luſtrations at rivers, and on their return carry with them ſome bits of yellow earth, which they pick up on the banks. When an individual of this ſect dies, his body is burnt, and the aſhes are thrown into one of theſe rivers. From this it appears that the Indians ſhow divine honours to the elements after the manner of the ancient Perſians.

Tanjaur, the capital of the province, is ſituated in 10° 35′ north latitude, between the two arms of the river *Cavèri*. The moſt conſiderable cities next to this are: *Vallam*, *Màdèvipatnam*, or the city of the great goddeſs *Lakſhmi*, *Patucòtta*, *Tiruvalur*, and *Tirumannur*. Beyond the boundaries of *Tanjaur*, towards the weſt, on the left bank of the *Cavèri*, and in the latitude of 10° 45′, lies the celebrated city of *Tricinapalli*, where at preſent the Engliſh have their ſeat of government, and the principal part

of their forces. They made choice of it for the capital of the province, and their chief magazine of arms, becauſe they can thence keep in ſubjection, with the greateſt eaſe, the two kingdoms of *Tanjaur* and *Madura;* overawe the depoſed kings and princes; collect the public revenue, the rice crops, and the taxes, without much trouble; and can be always ready to march with their troops, at a minute's warning, to any quarter wherever ſymptoms of inſurrection may appear. On the ſea-coaſt, towards the eaſt, in the kingdom of *Tanjaur*, lies the temple *Collamedu;* and the city of *Negapatnam*, which belongs to the Engliſh, and is ſtrongly fortified; alſo the city of *Torangapuri*, or *Tranquebar; Naur*, particularly celebrated on account of its cotton manufactures; the city and fortreſs of *Karinkalla*, which once belonged to the French; *Cialenbron*, an ancient Pagan temple; and *Divyacotta*, which was formerly an excellent caſtle. The river *Cavèri* divides itſelf into ſeveral arms or channels: one of theſe, which branches off not far from *Cirangam*, is diſtinguiſhed by the name of *Colàrru*. It is much larger and broader than even the *Cavèri* itſelf. The latter flows towards the eaſt, but the former purſues its courſe towards the north; and both diſcharge themſelves into the ſea through ſeveral mouths. It is to be aſcribed chiefly to theſe two rivers that the kingdom of *Tanjaur* produces ſuch an abundance of rice. It grows there in ſo great quantities, that this land may with propriety be called the granary of all *Ciòla-mandala*. Moſt foreigners endeavour to eſtabliſh themſelves in this province, or at leaſt to carry on trade with it. In the year 1619 the king of Tanjaur, *Raghu-nathe-nayaguen*, gave up the city of *Torangapuri*, or *Tranquebar*, to the Danes, who immediately formed there a celebrated miſſionary eſtabliſhment for propagating the Lutheran religion. In 1638 the French obtained from *Sovadſadiragia*,

another king of Tanjaur, the city and harbour of *Carinkalla*, which they name *Carikal*. In 1658 the Dutch and the Portugueſe made themſelves maſters of the city of *Nagapatnam*, and in 1783 it was taken from the Dutch by the Engliſh, and never again reſtored. It is of the utmoſt importance to the latter, ſince they have had poſſeſſion of the kingdom of *Tanjaur*. Before they added this country to their Indian poſſeſſions, they employed every method poſſible, by their creature and ally the nabob of *Arcate*, *Mohamed Aly*, to get it into their hands; but when they at length obtained it, the injuſtice of the meaſure appeared ſo glaring, that the Court of London proteſted againſt the violent proceedings of the government of *Madraſpatnam*, and ſent out Lord Pigot to India, with orders to reſtore the kingdom to the Maratta prince, its lawful owner. Lord Pigot, in my time, was kept in a ſtate of arreſt at *Mont Grand*, not far from *Maïlapuri*. The merchants of *Madraſpatnam*, who derived immenſe advantages from the kingdom of Tanjaur, oppoſed the diſpoſition made by the Britiſh Court for reſtoring it; and General Stuart, whom the adherents of Mr. Stratton and the merchants had brought over to their party, enticed Lord Pigot to take an airing in his carriage; had him arreſted on the road, and conveyed to the before-mentioned fortreſs *Mont Grand*, which lies at the diſtance of a few miles towards the weſt from Madraſpatnam. Here he remained for a conſiderable time in confinement, till he at length died in 1777. *Tullaſuragia*, king of *Tanjaur*, who, by the command and exertions of Lord Pigot, was reſtored to the throne, experienced a ſimilar fate. He was put in confinement alſo by the aſſiſtance of Mohamed Aly, and died in priſon in 1776. Such is the manner in which kingdoms and provinces are acquired in India! The Europeans firſt get a footing

there as merchants; imperceptibly endeavour to extend their power; are no longer satisfied with the advantages of trade, and begin gradually to oppose their own private interest to the interest of those princes who have admitted them into their dominions. In a little time they find means to involve them in a war; sometimes they give them assistance, in order that they may afterwards make them pay for it; and sometimes they incite one prince against another, or endeavour to create confusion in their political relations: in a word, they never rest until they get possession of the land which is the object of their ambition. *Timur-Bec*, *Thamas Kuli Khan*, the *Moguls* and *Marattas*, the *English* and *French*, all pretended to have just reasons for seizing the possessions of others; and no man was able to refute these reasons, which, while they had arms in their hands, were rendered sufficiently valid. "The right of conquest," says Montesquieu, in his Spirit of Laws, "is a necessary, lawful, but unhappy power, which leaves the conqueror under a heavy obligation of repairing the injuries done to humanity *."

It has been already said, that in former times the kingdom of *Tanjaur* was dependent on that of *Madura*. The princes who were subordinate, and obliged to pay tribute to that of the latter, were called *Nayaga*, that is, lords; and not *Rajah*, or kings. In the ancient classical writers they are seldom mentioned, and at later periods all intercourse between Europe and India was interrupted by the incursion of the barbarians, so that scarcely any traces of them are to be found. The relation of the two Arabian travellers of the ninth century, a translation of which has been given by Renaudot, is exceedingly dry and barren; for these travellers speak

* See Montesquieu's Works. London 1777, vol. i. p. 180.

only

only of ſuch princes in India as received them with friendſhip, and of places where they were kindly entertained by their countrymen the Arabs. The moſt authentic information now extant, reſpecting the kingdom of *Tanjaur* and its ſovereigns, has been collected by Anquetil du Perron in the firſt part of his *Recherques hiſtoriques*, &c. often already mentioned, under the following head: *Suite chronologique des rois Marates du Tanjour commençant à Ekogi (Egavàgi), l'an* 1471 *de l'ere Chretienne juſqu'a Toullaſon Rajah en* 1783; *accompagnée de détails ſur les principaux rois de la preſqu'ile de l'Inde depuis la fin du* 15 *ſiecle.* In the year 1360 *Tanjaur* was under the government of king *Prabudhadeven*, which ſignifies the attentive, careful god; from *Prabudha*, attentive, careful; and *Deven*, a god. People who were ignorant of the Indian languages corrupted this word, and made of it *Parabudeideven*. After him, an officer of the king of *Biſnagari*, or *Naraſinha*, called the Emperor of the Coaſt of Coromandel, was raiſed to that dignity. This kingdom fell afterwards into the power of ſome Maratta princes, who retained it till the year 1773, when the nabob of Arcate, *Mohamed Aly*, an Arabian prince, was forcibly put in poſſeſſion of it by the Engliſh, in whoſe hands it remains at this day *.

Some of the miſſionaries, ſuch as, Father de Magiſtris, Frederick Schwarz a Dane †, and Father Johannes de Brito, whoſe manuſcript works, never yet

* This nabob of *Arcate* or *Arcot*, is merely a nominal prince. His whole territories are beſet with Engliſh troops; and he is ſuffered to exiſt, as is the caſe with many others, merely that it may appear as if the country were actually ruled by native Indian or at leaſt Oriental princes. *F.*

† The author here means, without doubt, Mr. Chriſtian Frederick Schwarz, miſſionary at Tanjaur, ſent thither by the Engliſh

yet publiſhed, I have now in my hands, complain bitterly of the oppreſſion which the ſubjects of the Pagan kings had to endure. M. Anquetil du Perron endeavours to defend the latter, and to prove that private perſons enjoyed real and individual property, among which he reckons gardens and meadows. I can, however, eſtabliſh, by hiſtorical documents, that this aſſertion is altogether falſe, and that Anquetil was totally unacquainted with the ancient Indian laws. The kings either let their rice fields to the farmers called *Vayſhya*, or gave up the uſe of them to their ſoldiers for military ſervice. It is very certain that a great many abuſes were connected with the regal authority; and, in my opinion, this was the principal cauſe why the kings of *Madura*, *Maïſſur*, *Tanjaur* and *Marava* came at laſt to deſtruction. Their ſubjects were, indeed, divided into nobles, patricians and plebeians; but theſe three ranks were always at variance, and the people groaned under the ſevereſt oppreſſion. It was very cuſtomary for one, under the pretence of avenging ſome injury he had ſuſtained, to fall upon the property of another and to carry it off. The monarchs were at great pains to keep up theſe feuds, and they ſeldom ſuffered the offended party to receive juſtice. Continual jealouſy prevailed between theſe petty tyrants; mili-

Society for promoting Chriſtian knowledge. This miſſionary, in the 51ſt part of the *New Hiſtory of the Evangelic Miſſionary Eſtabliſhments in India*, p. 275—284, has defended the newly-converted Chriſtians there againſt the illiberal accuſations of Secretary Montgomery Campbell, and clearly ſhewn that the avaricious Britiſh commiſſaries, by their oppreſſion and extortion, are the cauſe of the poverty of the country and of the wretched ſtate of agriculture.—The author calls Mr. Schwarz a Dane. He has probably been led into this miſtake by his connection with the Daniſh miſſionaries at Tranquebar; for, as far as I know, Mr. Schwarz is a German. *F.*

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tary discipline was totally neglected, and nothing was encouraged at court but luxury and flattery. Under these circumstances, it needs excite no wonder that the people received foreigners bent upon conquest with open arms; and that these kings, after a dominion of two thousand years, brought themselves at last to ruin, as must be the case with all those who suffer such abuses in their government. The revolution which happened in these kingdoms, when the English interfered in the affairs of India, might perhaps have been of some use, had not that nation, as avaricious as it is industrious, carried away all the productions and other riches of the country. It is thus that the nations of the earth are punished, when they abandon themselves so completely to vice that they shut their eyes against the light of reason, and in their blindness stray from the paths of justice and virtue.

At *Navur* great quantities of cotton articles, *Tapissendis* *, and cloth of all colours are manufactured. The blue cotton stuffs of *Nagapatnam* and *Torangapuri* are sent throughout all *Tanjaur*, *Ma-*

* *Tapissendis* is a general name given to the cotton stuffs procured from India. They are partly painted and partly printed with wooden blocks. *Gingam* is properly the name given to those cotton stuffs which come from Bengal and the coast of Coromandel. They are distinguished by this particular circumstance, that a thread made from the bark of a tree is interwoven with the cotton. *A.*

This information respecting the difference between the *Tapissendis* and *Gingams* is new. It is, however, a pity that the author did not give the name of the tree which produces the bark employed in manufacturing the latter. Had he made it known, he would have deserved thanks from all naturalists and technologists.—In Madagascar, the inhabitants of the sea-coast manufacture, from the long leaves of a tree called by them *Vattulala*, but which is no farther known to botanists, a kind of very strong stuffs, sometimes as fine as the best camblet, and frequently employed by the women at the Cape of Good Hope to make under-petticoats. *F.*

dura and *Malabar*. *Nagapatnam* is the place where the ſpiritual juriſdiction of the biſhop of *Cochin* ends, and that of the biſhop of *Maïlapuri* commences. The latter extends not only over the whole coaſt of *Ciòlomandala*, but over that alſo of *Orixa*, and throughout all *Bengal*, where the above-mentioned biſhop has a vicar-general. The Jeſuits formerly were in poſſeſſion of a great many Chriſtian churches in *Tanjaur*, and the miſſionary eſtabliſhment there depended on that of *Madura*, which was founded by Father Robèrt Nobili, a native of the Papal territories. At preſent an ex-jeſuiſt reſides at *Tricinnapalli*.

The kingdom of *Madura* begins, in the ſouth, under about 8° 10′ N. lat. near the ſea, and extends thence, towards the north, between the *Gauts*, which lie on the weſt, and between *Madura* and *Tanjaur*, the latter of which lies on the eaſt and ends in the north at the rivers *Cavèri* and *Veyàrru*, in 11° 15′ N. lat. Theſe rivers interſect the whole country. The *Veyàrru*, or great river, is, on Anquetil's map, named by the Brahmans *Madura*. It directs its courſe from weſt to eaſt, and flows paſt the ancient city of *Madura*, which is the capital of the kingdom, and from which the whole province derives its name. The *Cavèri* deſcends alſo from the Gauts, and, running paſt *Tricinapalli*, *Ceringham*, and various other cities, diſcharges itſelf through ſeveral mouths into the ſea. This tract of land lies much higher than the reſt, and therefore it produces much leſs rice; but for that reaſon it abounds more with cotton, cummin, garlic, ginger, gum-lac and capers. There are found here alſo a great many bezoar goats, civet cats, wild hogs, deer, antelopes, tygers, apes, and elephants. In ſome of the valleys there grow likewiſe conſiderable quantities of very white rice, the grains of which are ſmall, and which has an excellent aromatic taſte.

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The inhabitants of this province, like all mountaineers, are large, robuſt people, and capable of bearing the heavieſt burthens on their head and ſhoulders. They carry on a conſiderable trade with the maritime cities on the coaſt of *Ciòlamaṇdala*, and ſince the earlieſt periods have been accuſtomed to croſs the *Gauts*, mountains of tremendous height; ſo that they even tranſport their cotton ſtuffs to the coaſt of Malabar, and either ſell them in ſome of the towns and villages lying at the bottom of theſe mountains, or exchange them for ſalt, dried fiſh, areca nuts, pepper, copper, iron, and other articles in which the kingdom of Madura is deficient. Neceſſity is the oldeſt and firſt inſtructor which mankind had in regard to commerce; avarice, luxury, and the thirſt of gain afterwards aſſociated themſelves with her, and ſtill follow in her train. Among the trading cities, at the foot of the Gauts, on the Malabar coaſt, is *Arampalli*, the *Aruroplis* of the ancient Greeks, which lies nine miles up the country from Cape *Comari*, and as much from *Covalam*. Formerly there were in this city above two thouſand looms employed in weaving cotton ſtuffs. Even at preſent it is a place of ſome importance in regard to its cotton trade; but formerly it was, as it were, the mart or general magazine to which the inhabitants of the Malabar coaſt and the province of Madura carried all their merchandize. Since navigation increaſed, many of the manufacturers have removed from this as well as from other cities, and formed new ſettlements and places of trade at a diſtance from thoſe harbours which are frequented by foreign ſhips. The other Malabar cities, which ſtill keep up their former connection and trade with *Madura*, are: *Cottàte*, *Càgnarapalli*, *Iratugè*, *Pugnàda*, *Mohatugè*, and *Codamangalam*. The cities in the interior part of the kingdom

of *Madura*, which formerly ſent and ſtill ſend merchandize to the Malabar coaſt, are: *Cambam*, *Uttamapàliam*, *Periaculam*, *Sindacalla*, *Badagare*, *Tuvàrencurici*, *Veluvàracotta*, *Andipatti*, *Tevàram*, *Ciundrapandi*, *Cettur*, *Shivagari*, *Tirunaveli*, *Cencotta*, *Condùr*, *Tèdanàda*, *Perumadel*, *Ceruvatti*, *Caricàttur*, and *Manimàli*. Notwithſtanding the great number of miſſionaries and European geographers who have written on this country, not one of them has ſo much as mentioned the names of theſe cities, or given any account of the connection which ſubſiſts between the two coaſts of the peninſula of India. All of them confine themſelves rather to a general view, and ſpeak only of the poſſeſſions of the Europeans. I can, however, with truth aſſert, that I have ſeen whole companies of theſe merchants from *Madura*, partly at *Codamangalam* at the bottom of the *Gauts*, and partly at *Mohatuge* and *Padmanabburam*. They are accuſtomed to tranſport their merchandize upon oxen, which are loaded with cotton goods of every kind. Theſe merchants are almoſt all well armed, becauſe they are obliged to purſue their way through narrow paſſes in the mountains, which, on account of the numerous tygers found in them, are exceedingly dangerous. From the before-mentioned cities, in the interior part of Malabar, merchandize is tranſported to thoſe on the coaſt both by land and by water. They are ſent to *Covalam* at Cape *Comari*, *Coleci*, *Tirurancòda*, *Collam*, *Porrocàda*, *Muttam*, *Cocci*, *Cudungalùr*, *Colicòtta*, *Cannanùr*, *Valiapatnam* and *Calianapuri*, and thence conveyed on board foreign ſhips. Some of theſe cities were celebrated in ancient times. Thus, for example, *Arampalli* was by the Greeks called *Arguropolis*; and *Covalam*, *Colis* or *Colias*; *Coleci*, in Strabo, is named *Cojaci*; and *Cottàte* occurs, in Ptolemy, under the name of *Cottiara Metropolis*,

and

and in Pliny under that of *Cottona*. Neither the Egyptians, whoſe veſſels conſiſted merely of papyrus, nor the Greeks and the Romans, who were not very expert in the art of navigation, and whoſe ſhips were built in an exceeding ſlight manner, ever ventured to double Cape *Comari*, where ſuch violent ſtorms ſometimes prevail, that the Portugueſe called it *The Little Cape of Good Hope*. The mariners of theſe nations ran their veſſels, therefore, either into the ſmall harbours of *Covalam* or *Coleci*, where the ſea forms a bay or haven, in which ſhips of a moderate ſize can lie at anchor in perfect ſecurity. It was neceſſary that every article of merchandize from Bengal and Pegu, the iſland of Ceylon, the coaſt of *Coromandel*, *Tanjaur*, and *Madura*, ſhould be ſent to both theſe places, which was done more frequently by land than by water. A part of them were then tranſported up the Red Sea to Alexandria; the reſt were conveyed through the Perſian gulph to the Tigris and the Euphrates, and thence they made their way to Greece and Rome; as has been very juſtly remarked by Strabo, Pliny, Arrian, Marco Polo, Schmidt, Monteſquieu, and lately by the celebrated Robertſon.

The kingdom of *Madura* or *Pandi*, ſaid to have been founded by one of the five brothers *Pandu* or *Pandava*, A. M. 1550, was always governed by its own lawful ſovereigns, natives of the country. *Porus*, or *Puru*, ſat upon the throne in the time of Octavius Auguſtus. King *Cerambotti*, who is mentioned by Pliny, Arrian, and Ptolemy, under the names of *Cuprobottes*, *Celebothras*, or *Cerobothron*, was deſcended from this family; and his government extended both over *Malabar* and the kingdom of *Canara*. The kings of *Travancor*, who about ſixty years ago were very obſcure princes, had their origin alſo in *Madura*. The kings of *Madura* kept their court

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in the city of the ſame name, and their vaſſals ſhewed them a veneration almoſt without bounds. After the death of *Virabhanàyaguen*, no fewer than three hundred of his wives aſcended the funeral pile, and voluntarily ſuffered their bodies to be burnt with that of the king. In the year 1740 the Marattas made an incurſion into *Madura*, and ſince that period the dominion of the national kings has been at an end. After the Marattas *Niſam al Malek* penetrated into the country, and at laſt came *Mohamed Aly Khan*, in the year 1742. The latter cauſed the viceroy of *Madura*, named *Khan Saheb*, to be put to death; took poſſeſſion of the throne; entered into an alliance with the Engliſh at *Madraſpatnam*, and divided the kingdom of *Madura* between himſelf and his allies. The Engliſh then converted the city of *Tricinapalli* into a place of arms; beſet the high ways with guards, and got into their hands the whole trade. By theſe means the ancient *Madura* fell totally into ruin. The Engliſh have alſo another army at *Tirunaveli* *, a city lying to the ſouth of *Madura*. This place is ſeparated from *Paliamcotta* only by a river, which ſerves as a boundary between the Engliſh and the king of *Travancor*. *Paliamcotta*, a ſtrong fortreſs, is ſituated on the ſouthern bank of that river, and belongs to the king of *Travancor*, who is alſo in alliance with the Engliſh. When the Engliſh are deſirous of procuring money from this prince, they inſtigate their ally *Mohamed Aly Khan* to ſend an army againſt *Tovala*, in the neighbourhood of Cape *Comari;* and if the king of *Travancor* wiſhes to prevent this diſagreeable viſit, he muſt pay to the Engliſh whatever they chooſe to demand. When I was at the court of this prince, in 1784,

* *Tirunevelì*, near the fortreſs *Palamotta*, is called alſo, on the modern maps, *Tinivelly*. *F.*

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the army of *Mohamed Aly Khan* required him either to ſend them a certain ſum, or to give them permiſſion to march through *Tovala*, in order that they might obtain money from *Travancor*. *Cumàren Cembaga Ràmapulla*, however, a man of talents, who was then prime miniſter, ſettled the whole buſineſs by paying to the Engliſh 200,000 rupees *.

The kingdom of *Carnada*, from the year 1754 to 1762, was the continual theatre of the war carried on againſt each other by the Engliſh and French, *Hayder Aly Khan*, the father of *Tippoo Sultan*, and the nabob of *Arrucate*. It is bounded on the weſt by that ridge of mountains called the *Gauts;* and lies between the 12th and 14th degree of north latitude, and the 77th and 78th of eaſt longitude. Towards the ſouth it is bounded by *Tanjaur*, or the river *Vellaru*, which flows down from the mountains in *Maïſſur* on the weſt, interſects *Carnada*, and

* It was a part of the political ſyſtem of the ancient Indian kings, that they never entered the territories of their neighbours in a hoſtile manner but upon the moſt urgent occaſions. If they could not poſſibly avoid it, they at leaſt ſuffered the people employed in agriculture to remain at peace, and moleſted neither their temples nor their prieſts. We are told ſo by Strabo, and by Arrian in his Hiſtory of Alexander's Expedition to India. The policy of the Mahometan conquerors and their allies in India has, on the contrary, been, as far as they were able, to reduce the mightieſt ſovereigns and kingdoms to obedience, and to endeavour to govern the latter themſelves; to leave on the throne only the weakeſt princes, and to render them tributary; to foment quarrels between them, or bring about a reconciliation according as it ſuited their intereſt; never to undertake more than one war at a time; to allow religious liberty in its full extent only to their allies, and to ſuffer them alone to retain their ancient uſages and cuſtoms; to take part always with one or other of two contending parties, and in that manner to increaſe their power; laſtly, to furniſh their allies with officers to command their troops. *Oſſa vides regum vacuis exhauſta medullis.* In this manner they ſuck the very marrow from the bones of kings, ſays Juvenal in his eighth ſatire. *A.*

throws itſelf into the eaſtern ſea at the extremity of the kingdom near *Puorto Novo*. *Golconda* forms its boundary on the north, in the latitude of 15°. *Carnada* is the kingdom ſo much extolled by ancient travellers under the name of *Naraſinha*. It is watered by three rivers, the firſt of which, called the *Paler*, runs paſt the cities of *Velur*, *Arrucate*, *Cangipuri* and *Sadras*. It is extremely broad at the laſt-mentioned place, and diſcharges itſelf into the eaſtern ſea. The ſecond, named the *Ciovanàrru*, falls into the ſea on the ſouth of *Puduccri*, after having united, not far from that city, with the *Gingi*, which flows down from the mountains of the ſame name. The third is called the *Ponarru*, or the golden river. It has its ſource in the Gauts, not far from *Dhermapuri* in *Maïſſur*, runs paſt *Tricolur*, and on the north of *Gudelùr* throws itſelf into the ſea. The interior part of this country produces abundance of rice, though not in ſuch quantity as *Tanjaur*. Numerous herds of cattle are alſo ſeen in it; and, according to the aſſertion of the Indians, it contains mines of gold and ſilver. The cotton articles manufactured here are exceedingly fine. The maritime cities of *Carnada* are, *Gudelùr*, *Puduceri*, *Cangimaram*, *Sadras*, *Maïlapuri*, *Madraſpatnam*, and *Valiacada* or *Paliacate*. Various kinds of cotton ſtuffs, both coloured and white, are manufactured to a conſiderable extent in all theſe cities. *Gingi*, the capital of a ſmall province, and *Arrucate*, are two pretty ſtrong fortreſſes in the interior part of the country, and at the ſame time cities of great antiquity. According to Ptolemy, *Brahmanes Magi* reſided formerly at *Cangipuri* in the kingdom of *Carnada*, and therefore it is beyond all doubt that in the firſt century of the Chriſtian æra there were magi in India as well as in Perſia. In the remoteſt periods there was a temple at *Cangipuri*, which is ſtill frequented by a great number of pilgrims.

grims. It is dedicated to *Viſhnu*, who, according to the doctrine of the Indians, firſt created water, and from water the whole univerſe. The image of this deity, who is here repreſented with four hands, is carried round in triumph, on certain days, in a very high carriage drawn by ſixty perſons. In his firſt hand he holds the ſacred wheel; in the ſecond, a huntſman's horn; in the third, a diamond; and in the fourth a club, in order to combat the giants. A feſtival is ſtill held here in honour of Fire, which has been already deſcribed by Sonnerat in the ſecond part of his Voyage to India. *Tirunamala*, *Tirupadi*, *Tiruvalur*, *Cirangam*, and *Cialembron*, are alſo very beautiful pagodas or Pagan temples, which are not unworthy of a particular deſcription. Some of theſe occupy a large ſquare, ſurrounded by four lofty walls. In the middle of each wall ſtands a very high ſharp-pointed tower, ornamented with the figures of various animals, which repreſent the different ſymbols of the deity. Under the tower is a gate, through which you enter the fore-court of the pagoda; and as there are commonly four towers on each wall, the moſt of theſe pagodas have alſo four gates. Theſe towers, with their gates, are called *Gòburam*, which ſignifies both the tower and the gate of the fore-court of the temple. The before-mentioned ſymbols are in part offenſive to decency. They allude to the creation and deſtruction of all created things, which are effected by the ſun, moon, and the earth; and theſe are repreſented under the ſymbols of the three deities *Shiva*, *Parvadi*, and *Lakſhmi*. The towers are ſquare, and conſiſt of ſeveral ſtories; ſome of which are large, but others very narrow. Each ſtory is furniſhed with windows, and in the upper ſtory a lamp is kept burning during the night. The temple itſelf ſtands in the middle of the court, and for the moſt part is

of a conical form. Theſe pagodas or Pagan temples, which in the Samſcred language are called *Kſetra*, *Devaſſa*, or *Devalea*, conſiſt of three diviſions. The firſt forms the main body, or nave; the ſecond, the ſanctuary; and the third, the *Shrikoil*, that is, the chapel, in which the *Bimbam* (ſtatue) or the *Deven* deity, or the *Punya Murti*, ſacred body, is preſerved. This chapel is conſtructed in the middle of the ſanctuary, and has only one ſmall window, ſo that in the inſide it is exceedingly dark: a circumſtance which not only increaſes the reverence and reſpect entertained for the divinity, but contributes alſo to conceal the functions of the *Eburandiri*, or high prieſt, who alone has the right of approaching the image. A great many lamps, filled with oil and butter, are kept burning around the chapel; and the offerings, which conſiſt of rice, coco nuts, flowers, ſeſamum, piſangs, and other fruits, are depoſited on a ſtool before the god, and left at the diſpoſal of the prieſt. From the roof of the temple ariſes a long pole, to which is faſtened, on days of ſolemnity, a large flag 70 feet in length. On this flag is repreſented an ox (the *Vahana* or riding animal of the god *Shiva*) when the temple is dedicated to that deity; and in that caſe the ox or Apis is repreſented alſo in bas-relief above the ſmall door of the chapel already deſcribed. There muſt always be a ſtream in the neighbourhood, in order that the Indians may waſh themſelves, and perform thoſe ablutions which the ſervice of the god requires. The ſanctuary, for the moſt part, is ſurrounded by five or ſix rows of ſtone pillars, from eighteen to twenty feet in height, and ornamented with bas-reliefs of ingenious workmanſhip. In many temples the number of theſe columns amounts ſometimes to ſixty. It is aſtoniſhing how carefully the rules of architecture have been obſerved in conſtructing them: and

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as ſome of theſe temples are of very great antiquity, it conſequently follows that this art muſt have flouriſhed in India in the remoteſt periods.

The moſt conſiderable cities and fortreſſes in *Carnada*, the latter of which are almoſt always built in the form of a ſquare, are: *Palancot'a*, *Balancada*, *Atur*, *Calianatur*, *Shelon*, *Tatagari*, *Calicurici*, *Tirucolur*, *Tiruvanelur*, *Trividi*, *Tiruvamatur*, *Valdur*, *Villamur*, *Perumacu'am*, *Vicravandi*, *Tindivanam*, *Gingi*, *Tirumala*, *Penatur*, *Palur*, *Cettupeli*, *Vandavagi*, *Uttamatur*, *Tiruvatur*, *Harani*, *Timeri*, *Arcati*, *Caveripac*, *Tacaculam*, *Tirupaſſur*, and *Tirupadi*. One will ſcarcely find a country ſo pre-eminently diſtinguiſhed by its architecture, and which can exhibit ſo great a number of elegant temples and other public buildings. It is therefore highly probable that the ſovereigns of *Carnada* were formerly in the moſt flouriſhing circumſtances, and that population and induſtry were carried to their utmoſt extent; for, without the united effect of theſe cauſes, ſuch magnificent monuments could never have been erected *. In the early periods this diſtrict was ſubject to the kings of *Biſnagari* or *Naraſinha*. It afterwards came under the dominion of the great Mogul, who cauſed it to be governed by a nabob or viceroy; but as one unjuſt poſſeſſor generally endea-

* The kingdom of *Carnate* muſt certainly have enjoyed a long ſtate of peaceful proſperity under its native kings. This we have reaſon to conclude from the extenſive pagodas, regularly built with art and a ſort of magnificence, which are found in it; and alſo from the many old caſtles and fortified towns on the borders of the kingdom, and in the paſſes which conduct through the mountains called the Gauts. The duration of the ancient buildings, for ſo many centuries, may be explained by the nature of the mortar uſed in India, which is a mixture of oil and viſcous ſubſtances, and by the dry warm climate. The Mahometan princes firſt brought poverty into this country, formerly ſo fortunate; and what they began the Europeans completed, by carrying thither as ſoldiers the refuſe of all nations. *F.*

vours to expel another, the Marattas found means to make themſelves maſters of it in 1740. They were, however, again driven out by the nabob of *Arrucate*, a prince of Indian extraction, who had embraced the Mahometan religion. The French, at that time, eſpouſed the cauſe of the great Mogul; but the Engliſh, who lived in a ſtate of hoſtility with the Marattas, intereſted themſelves for the nabob of *Arrucate*, who had rebelled againſt the great Mogul, and with whom they were beſides in alliance. A bloody war enſued, during which the Engliſh and French, together with their different allies, fought more than fifteen battles in the kingdom of *Carnada;* and the conteſt was continued, with various ſucceſs, till *Carnada* at length came under the dominion of the nabob of *Arrucate* and the Engliſh, the latter of whom are now in poſſeſſion of *Puduceri*, the capital of the French colonies in India. They made a conqueſt of it ſince the commencement of the French revolution; and as the Engliſh at preſent have great power in India, this city is not likely to fall again into the hands of the French, unleſs it be reſtored on the concluſion of a peace.

The miſſionary eſtabliſhment in *Carnada*, which was entruſted to French Jeſuits, can boaſt of a great many celebrated men. It commences in the weſt at the mountains of *Maïſſur*, which ſeparate this province from *Carnada;* extends thence towards the eaſt along the rivers *Vellaru* and *Paler*, and comprehends the whole kingdom. The principal places where the Jeſuits reſided, were: *Puduceri*, *Gingi*, *Vencàttiguiri*, and *Arrucate*. The moſt conſiderable congregations, which they formed in the kingdom of *Madura*, were at *Madura*, *Tindacalla*, *Aur*, *Ilpiur*, *Puradacudi*, *Ayambel*, and *Conacupam*. In Tanjaur they had congregations of the like kind at *Varuga-*

Varugapatti, *Sirgani*, *Tanjaur*, *Suran*, *Camanaichenpatti*, and *Tirnaveli*. Monſeigneur Dolicha, the apoſtolic vicar, reſides ſometimes at *Puduceri*, ſometimes at *Ariancopan*, and belongs to the *Corps des Miſſions étrangeres* at Paris. The Portugueſe biſhop at *Maïlapuri* pretends to act as ſuperintendant of all theſe congregations, which were formed neither by him, nor any other Portugueſe; and though he is expreſsly forbidden by the Pope to exerciſe his ſpiritual juriſdiction in places which are not under the dominion of Portugal *. Since the deſtruction of the order of the Jeſuits, many of theſe congregations have fallen into decline, becauſe they were deſtitute of proper paſtors. Some of them, however, ſtill exiſt; and the biſhop of *Maïlapuri* furniſhes them with prieſts, natives of India, ſent from Goa to diſcharge the ſacerdotal functions: but theſe men can never be ſo uſeful as Europeans, becauſe they are not much reſpected by the heathens, and have too little learning to ſupport the reputation of a Chriſtian congregation, while ſurrounded by Pagans and Mahometans. In my time there were reckoned to be in *Madura* eighteen thouſand Chriſtians; in *Carnada*, twenty thouſand; and in *Tanjaur*, ten thouſand: whereas the Daniſh miſſionaries at *Torangapuri*, or *Tranquebar*, with all their exertion could ſcarcely muſter a thouſand Lutheran Chriſtians, as I was aſſured by ſeveral Catholics who reſided at *Puduceri* †; and many even of this inſignificant

* See the bull of Clement VIII. of the year 1600, which begins thus: *In ſupremo militantis eccleſiæ ſolio*. Alſo that of Clement X. iſſued on the 7th of June 1674. *A*.

† This eſtimation of the number of the Roman Catholic Chriſtians (48,000) is certainly too high, even if we ſhould forget how the miſſionaries of the Romiſh church behave in regard to their ſo called converts. They inſinuate themſelves as phyſicians into the houſes of the Indians; draw a wet cloth over the head and

ficant number abjured the Lutheran religion, as ſoon as they removed to any place beyond the boundaries of *Torangapuri*. The native Chriſtians are fond of the images of the ſaints, proceſſions, and in general the ceremonies and ſolemn feſtivals of the Catholic church; and, as the Proteſtants want all theſe things, it may be readily conceived that their ſimple religion can have very few attractions for the Indians *.

This general account of the above countries, in which I reſided three months, I muſt here conclude. It was neceſſary to be given, that the reader might be better enabled to underſtand the remaining part of my Travels.

forehead of a ſick perſon, even when at the point of death; mutter privately to themſelves the baptiſm ſervice; and think they have then made one Chriſtian more, who is immediately added to their liſt.—The proteſtant miſſionaries have in the courſe of nineteen years baptiſed 19,340 perſons. See *Neuere Geſchichte der evangeliſchen Miſſions-anſtalten*, 51ſt part, Halle 1797, 4to. p. 187. *F.*

* In warm countries ſenſuality is more active, and the imagination more lively; and therefore the uſages of the Catholic church muſt have greater effect on the Indians, who, when they become members of it, imagine that they only leave one idolatrous worſhip to embrace another. *F.*

CHAP.

CHAPTER IV.

Journey from Puduceri to Covalan, Maïlapuri, and Madraſpatnam.

IN the year 1776, a Portugueſe ſhip, the *Noſſa Senhora de Luz*, was lying at anchor in the road of Puduceri, the owner of which, John Gonzalvez, had made a voyage to Madraſpatnam on his own account. As this veſſel was now deſtined for the coaſt of Malabar, and as I was obliged to proceed thither in conſequence of my miſſion, I thought it adviſable not to neglect ſo favourable an opportunity, and to requeſt M. Gonzalvez to give me a free paſſage: a requeſt which I found myſelf the more obliged to make, as I had not money to defray the expences of a voyage in any other manner. Having ſome buſineſs, however, to ſettle at Madraſpatnam, I ſet out from Puduceri on the 9th of September, in a *Dooly* or palanquin, the bottom of which is woven of Indian cane, after the manner of our chairs, and which is covered with cloth ſupported by pieces of wood, in order that the traveller may not be incommoded by the beams of the ſun. This palanquin is ſuſpended from a pole, and born by ſix men, whom the Indians call *Coolies*, or porters; and the Engliſh, *Boys*. Theſe people go almoſt naked, having nothing on their bodies but a ſmall piece of cotton cloth, which covers what nature bids them conceal, and which is faſtened round the loins with a girdle. This cloth is called by the Indians *Lingacutti*, that is, the covering of the *Lingam* or privities, which the Europeans have converted into *Langotti*. In the Mala-

bar language it is called *Cila*, a clout. Theſe *Coolies*, almoſt perfectly naked, convey the traveller from one place to another with as much ſpeed as a poſt-horſe; but they muſt from time to time be relieved by other ſix of the ſame kind. The dexterity and expedition with which they carry the *Dooly*, or palanquin, is really aſtoniſhing. *Puduceri* is 100 miles from *Madraſpatnam;* and yet ſome of the ſervants of the Engliſh Eaſt India Company commonly perform that journey in fifteen hours. Theſe, however, are forced journeys, for which a great number of ſuch palanquin-bearers are neceſſary. The road from *Puduceri* to *Madraſpatnam* is exceedingly good, and in many places bordered by buſhy trees, under the ſhade of which the traveller is protected from the ſcorching beams of the ſun. Every two or three miles there are elegant *Balam*, *Ambalam*, or taverns, by the Europeans called *Chauderies*, and in which conveniencies of all kinds are to be found. They are beautiful edifices, raiſed by the charitable contributions of the Indians, and not unfrequently by the benevolence of ſome wealthy individual, for the uſe of travellers; as hoſpitality, ſo rare among us Europeans, forms, among the Orientals, a point of religion, and is one of the chief virtues by which they are diſtinguiſhed from all other nations. In general, the caſe is very different in India from what it is in Europe, where people, when travelling, muſt not only expend large ſums of money, but are cheated, robbed and plundered by landlords, coachmen and poſtilions, and meet with every poſſible kind of bad uſage *. In India a man can openly carry money

* The *Tſchuderies*, or reſting-places in India, are indeed beneficent eſtabliſhments, but not to be compared with the large and elegant caravanſeries in Perſia and Turkey. Each, however, are ſuited to the nature of the country in which they are found. India is extremely populous, whereas in Perſia and Turkey there are

money with him on the public highway, without having occaſion to be in any dread of robbers; for it is ſufficient that the *Coolies* be perſons of good character. This ſecurity prevails at leaſt in the kingdom of *Travancor*, where I have travelled more than twenty times by day as well as by night from *Cochin* to Cape *Comari* *.

The excellent eſtabliſhments and police regulations formed in India, in regard to highways, are extolled by Strabo in the fifteenth book of his geography. The modern Indians conſider it as one of the greateſt crimes to deſtroy edifices or inns deſtined for the uſe of ſtrangers. Theſe inns conſiſt of a building ſomewhat raiſed from the ground, and which contains three diviſions or apartments. As the roof, which projects, is ſupported by pillars, the outer ſpace forms a kind of hall or gallery, where the *Doolies*, or palanquins, are depoſited, that they may not be injured by the rain or the heat of the ſun. In the middle apartment ſtands a ſtone-image, which is generally a repreſentation of *Ganneſha*; and in the two ſide apartments mats are ſpread out, which are wove either of palm-leaves, or the leaves

are immenſe wilds and deſerts, totally deſtitute of inhabitants. In the latter countries, merchants, for the ſake of ſecurity, muſt travel in large bodies, and therefore require for themſelves, their merchandize and cattle, reſting-places of greater extent. *F.*

* I muſt, however, confeſs that I have been ſometimes robbed; but the *Kuli*, or other poor Indians, never took any thing elſe from me than liquor or proviſions, which they found neceſſary for their ſupport. As they are always ſatisfied with little, it may be readily comprehended that what they purloined was of no great value. During a reſidence of thirteen or fourteen years in India I never heard of any traveller being robbed or murdered on the highway. *A.*——Travelling is not equally ſecure in every part of India. In the peninſula on this ſide the Ganges, Bengal and Oude, as far as the power of the Engliſh extends, there is nothing to be feared; but in the mountains, and farther towards the north-weſt, the ſame ſafety does not prevail. *F.*

of the *Caida* *, (a wild plant of the ſpecies of the Ananas,) and on which the travellers ſleep. Some Brahman prieſt generally reſides in the neighbourhood to wait upon them, and who for a few *Panam* will provide a meal according to the Brahman manner. It conſiſts for the moſt part of rice boiled and afterwards dried, together with ſome diſhes of ſmall preſerved oranges, and ſoup made of herbs, pepper, ginger, and muſtard, and ſometimes of boiled toaſted, or raw cheeſe. Inſtead of this ſoup, ſour milk, or freſh cream-cheeſe, is frequently ſerved up. *Cagni*, or boiled rice water, which the Europeans name *Cangi*, is given free of all expence, in order that the traveller may quench his thirſt with a cooling and wholeſome beverage. Statues, which ſupply the place of mile ſtones, and ſerve to guide ſtrangers, are found every where erected along the high-roads. As the Greeks and Romans employed for this purpoſe the god Terminus, the Indians uſe their deity *Ganneſha*, who by the common people, not well acquainted with the Samſcred language, is called *Poleyar*. This god has the head and trunk of an elephant, four hands, the body and legs of a man; and is repreſented ſitting croſs-legged, according to the manner of the Chineſe and Indians. On ſome monuments he is repreſented with a ſemicircle or half-moon around his head, holding in one hand an iron ſtyle, which the Indians uſe for writing on palm leaves, and in the other a palm leaf, or perhaps a bundle of ſuch leaves, covered with writing. On other monuments he has in one hand a pomegranate, or a key in the form of a hook, like thoſe

* The *Caida*, or *Kayda*, is the *Kenra* of Forſkäl, or the *Pandamus odoratiſſima* of Linnæus. On account of the ſimilarity in the leaves, it has been called alſo *Bromelia*. The natives of Otaheite cover their houſes with it. The farina of the male flowers is uſed as a perfume. *F.*

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uſed in the early ages, when doors had no iron-work, and were ſhut only by a wooden bar on the inſide. Inſtead of the *Vahana*, or riding-animal, he has always under him a mouſe, which is held in the utmoſt abhorrence by the elephant. This mouſe, according to the Indians, repreſents the wicked demon, the enemy of wiſdom, or, in other words, the devil. Indian women, who are married, wear an image of this deity, which they call *Taly*, ſuſpended from their neck by a ſtring. It ſupplies the place of a love-pledge, and ſerves as a token of their chaſtity and conjugal fidelity. The literati honour this deity as their protector; and ſalute him always at the beginning of their writings with the words *Namà Guru*, Adoration to the Lord; or *Sal Gurve Namà*, Adoration to the true Lord; or *Gannabadàye Namà*, Adoration to *Gannabadi* the Lord. They are accuſtomed alſo to paint the elephant's trunk of *Ganneſha* before the firſt line of their letters, as a ſymbol of wiſdom and prudence.

From *Puduceri* I continued my journey by *Calapada*, *Congimaram*, and *Carpuncolam*, where I paſſed the night in one of the before-mentioned *Balams*. Towards evening I was viſited by ſome female Indians, each of whom carried a baſket filled with garlands of white flowers, which they hung around the neck of *Ganneſha*. Next morning, at ſun-riſe, ſome Brahmans brought a copper veſſel with cocoa-nut oil; poured it over the ſtatue of *Ganneſha*, and at the ſame time muttered a certain form of prayer in the Samſcred language. As one of them ſpoke a little Portugueſe, I entered into converſation with him. Near ſuch a *Balam*, or inn, there is generally a pond, called in the Tamulic language *Colam*, and in corrupted Portugueſe *Tanque*. To this *Colam* all the Indians who live in the neighbourhood haſten as ſoon as they get up in the morning, and men

and women, boys and girls, placing themſelves cloſe to each other, waſh the parts of nature with the utmoſt dexterity, and repeat certain prayers. This ablution, which is renewed every morning, has been introduced into India in the earlieſt periods and is a general practice among the inhabitants of the country, as they are of opinion that purity of ſoul cannot exiſt without perſonal cleanlineſs *. The exceſſive heat of the ſun, and the continual perſpiration thereby occaſioned, may have firſt given riſe to this cuſtom, as alſo to the worſhipping of the *Lingàm*, which, among the Indians, in the ſame manner as Priapus among the Romans, ſupplies the place of a god. That the parts of generation might remain in a ſound ſtate, the Indian philoſophers commanded cleanlineſs by means of water; and that this practice might never fall into diſuſe, they ordered that divine honour even ſhould be paid to theſe parts, which repreſent the creative power of the ſun, moon, and elements. An Indian book, entitled *Lingapuràṇam*, a copy of which was preſerved in the king's library at Paris, is a treatiſe on the worſhip of this deity. The Indian philoſophers, by whom it was firſt introduced, gave as the inventor of it one of their gods named *Mahadeva*, or *Shiva*, the ſymbol of the all-creating ſun.

Next morning I continued my journey, and paſſing through *Vepur*, *Tengacetti*, and other places of little importance, arrived in the evening at *Sadras*. This beautiful town, at which there is a caſtle, be-

* The Indians divide good works into *Gnana* and *Karma*: Under the former appellation they comprehend wiſdom, meditation, and internal ſpiritual employment. *Karma*, on the other hand, ſignifies practice, external exerciſe. Meditation and ſpiritual works are the occupation of the philoſophers, particularly the *Budhiſts*. The *Karma*, however, or external good works, ſuch as prayer, luſtrations, offerings, and the like, are confined by the Braliman prieſts merely to the common people. *A.*

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longs to the Dutch, who manufacture here cotton goods of a ſuperior quality, which they ſend to Europe. Their ſo called *Gingams* are highly eſteemed. This populous place is chiefly inhabited by people employed in carding, preparing and dyeing cotton. One part of it is occupied by Brahmans, whoſe ſole buſineſs is commerce. Among the latter ſeldom can there be found a man who poſſeſſes knowledge, and who at the ſame time will be ſo candid as to communicate it to ſtrangers. It is of no uſe, therefore, to enter into converſation with theſe people, or to requeſt information from them reſpecting the religion of the Indians. The Engliſh, however, do ſo; for they always boaſt of having obtained their knowledge immediately from Brahmans appointed to the ſervice of ſome temple, as if it were not well known that theſe prieſts ſeldom converſe with Europeans. At *Sadras* there is a Chriſtian congregation, which conſiſts of two thouſand ſouls. Moſt of the members are natural children of the Dutch and other Europeans. I baptiſed there ſome new-born infants; and as I was inſerting their names in the church regiſter, I every-where found in the book *Filho de fulano*, *Filho de fulano*. As I could not conceive it poſſible that a father ſhould have ſo many children, I aſked the ſexton the meaning of the word *fulano*: he replied that it ſignified a perſon whoſe name was unknown; and that when the father of a child could not be with certainty diſcovered, they generally put in the regiſter *Filho de fulano*. I now knew who the ſuppoſed *Mr Fulano* was. As the officiating clergyman, a prieſt from *Goa*, was at that time abſent, I read mais in the church, and purſued my journey. On the third day after, having viſited *Canatur*, *Tirupatur*, and *Tirupalur*, I arrived about noon at *Covalam*, which is inhabited by a few Chriſtians, and for that reaſon

ſon by a much greater number of Mahometans. The Imperial Eaſt India Company at Oſtend had here formerly a ſtrong fortreſs, cloſe to the ſea-ſhore; but which, lying too near the Engliſh, was on that account diſmantled. Charles VI. who eſtabliſhed that company at Oſtend, found himſelf obliged to aboliſh it, in order to avoid a war with the Engliſh and French, who were then contending for the poſſeſſion of *Carnada*. *Covalam* produces nothing but millet and ſalt, the latter of which may be collected by the Chriſtians as well as the Pagans. A great number of the moſt beautiful ſhells are caſt on ſhore here by the ſea. The ruins of the fortreſs, which formerly belonged to the Imperial Eaſt India Company, afford a retreat to a multitude of ſnakes. Here I ſaw, for the firſt time, the operations of an Indian ſnake-conjuror, who by muſic and various proceſſes attracted one of theſe animals; a circumſtance which I had before conſidered as a fiction, and impoſſible. I ſhall ſpeak more at large of this art hereafter.

At the end of a few days I departed from this place, and proceeded to *Maïlapuri* and *Madraſpatnam*. The former, by the Chriſtians, is called the city of St. Thomas, and is ſituated cloſe to the ſea, which forms there a kind of bay or ſmall haven. It ſtands on a beautiful plain, abounding with coco-nut trees, which retain their verdure throughout the whole year. The epiſcopal church, the church of St. Rita, and the *Madre de Deos*, the biſhop's palace, and that of the Portugueſe governor, who at that time was Dom Caravalho, attracted my attention by the regularity of their architecture. This city, however, has loſt a great deal of its former magnificence. The authority of the Portugueſe ſeems to be transferred to the Engliſh and the nabob of *Arrucate*, who has his ſtables here. The in-

habitants conſiſt of Pagans, Mahometans, and Chriſtians. The latter are a baſtard race, deſcended from the Indians and the Portugueſe. They are of a black complexion, but a little of the European whiteneſs ſtill appears through it. They are diſtinguiſhed by the name of *Meſtize*, by which is underſtood people born of an European father and an Indian mother. They are called alſo *Topazi*, that is *Duibhaſhi*, or interpreters, becauſe they ſpeak two different languages, Indian and corrupted Portugueſe. They form the ſmaller part of the inhabitants of *Maïlapuri*, where the Mahometans have the ſuperiority. The laſt biſhop of *Maïlapuri* was Dom Bernardo da San Gaetano, of the Auguſtin order, who in 1787 was ſucceeded by Dom Emanuel di Geſu, an Auguſtin alſo, born at Goa. The former, being an European by birth, conducted himſelf as a prudent, liberal-minded man; but the latter has all the violent, reſtleſs, and litigious character of a hot-blooded Indian. He even proceeds ſo far as to expel from his dioceſe all miſſionaries who are not Portugueſe, or who do not acknowledge his juriſdiction. At St. Rita I lodged in the houſe of the vicar-general, Father Luiz, an Auguſtin, who treated me with much hoſpitality, and from whom I received a great deal of information, both reſpecting the hiſtory of the country, and the ſtate of Chriſtianity in it. The biſhop, Dom Bernardo, had at that time undertaken a journey to Bengal, to viſit the churches of his dioceſe. In the evening I always wrote in my journal ſuch obſervations as occurred in the courſe of the day; and when the inhabitants told me there was nothing farther to be ſeen, I proceeded to *Madraſpatnam*.

This city is diſtant only three miles from *Maïlapuri*. The road which conducts to it is one of the moſt beautiful in all India. It is level and broad,

well

well beat, and on both ſides of it are ſeen a great number of houſes, gardens, tents, taverns, horſes, carriages, palanquins, and doolies of all kinds; alſo elephants and draught oxen, the laſt of which are yoked to carriages. About mid way lies a garden, in which the nabob of *Arrucate*, *Mohamed Aly Khan*, has his reſidence in a palace built after the European manner. The external avenues to it are guarded by Indian militia; but in the interior part that duty is performed by Engliſh ſoldiers, under the command of a captain, who muſt keep an accurate journal of every thing which takes place at the court of this prince. This is called a mark of honour, but in reality it is nothing elſe than magnificent impriſonment. The nabob enjoys perſonal ſecurity; but for this ſecurity he muſt do what the Engliſh bid him.

At *Madraſpatnam* I paid a viſit to the congregation of St. Andrew the apoſtle; and found, at the convent of Capuchins, Father Bonaventura from Fuligno, Father Medardus from Alſace, and Father Marcellus from Aleppo. I took a turn through the city, which is of conſiderable extent, but the houſes lie inſulated and ſcattered. Near the nobleſt palaces are ſeen the moſt wretched hovels; broad ſtreets and narrow crooked lanes occur in turns; and, inſtead of cleanlineſs, filth and dirt are every where ſeen. Fort St. George, in which none but Engliſh muſt reſide, is called the white town; but the outer diſtrict, inhabited by Europeans, Armenians, Bengalians, Chineſe, Peguans, Arabians, and black and white Indians of all claſſes, caſtes, and religious ſects, is called the black town. Fort St. George, one of the ſtrongeſt in India, lies cloſe to the ſea, which is there exceedingly boiſterous. The gate towards the ſea, as well as that of the black town, has a ſtrong guard. The fort is furniſhed with baſ-

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tions, a double ditch with two bridges; and the garriſon conſiſts of the fineſt European troops to be found in all India. This fortreſs was taken from the French in 1746, and beſieged by Count Lally in 1758 for the ſecond time. He was, however, forced to raiſe the ſiege; and the treaſure which had been conveyed from the place was again brought back to it. This city lies under the latitude of 13° 15′, exactly at the place where formerly ſtood the ſmall town of *Cinnapatnam*, which belonged to the king of *Biſnagari* or *Narſinha*, by whom it was given up to the Engliſh in 1645.

CHAP.

CHAPTER V.

Indian Weights, Meaſures, Coins and Merchandiſe.

I. THE *Aratel*, an Indian word, ſignifies a pound, merchants' weight, of ſixteen ounces. Twenty-four ſuch *Aratel* or pounds make a *Manna*, which commercial people call *Mao*. Four *Manna* and eight *Aratel* make, in ſome provinces, a hundred weight. Of this kind is the hundred weight at Cochin. At Calcutta or Calicut the hundred weight is heavier than at Cochin. At the latter place and Travancor it contains, at preſent, only one hundred and twenty-eight *Aratel*.

The *Tulam* or *Tulao* is a weight equal to a hundred *Palam*.

The *Palam* conſiſts, in ſome places, of an hundred and fifty Cochineſe *Panam* or *Fanam*; but in others, of two hundred and ten; and in ſome, of three hundred.

The *Rupee* at Madras and Puduceri weighs thirty-two Cochineſe *Panam*, as the ſilver *Panam* current at Cochin makes the thirtieth part of a ſilver rupee. Eighteen Cochineſe *Panam* weigh one ounce.

Calangia is a weight equal to eleven Cochineſe *Panam* and one quarter.

Mangiadi is a weight equal to half a Cochineſe *Panam*.

Kaicia is a weight equal to four *Calangias*.

The great *Panam* of Madras is the ſixth part of a rupee.

The ſmall *Panam* is the twelfth part of a ſilver rupee.

The

The large *Panam* of Madras makes almoſt five Cochineſe *Panam* and a quarter; but the rupee, which weighs thirty-two Cochineſe *Panam*, is never worth more than twenty, or at moſt twenty-four, according to the courſe of exchange and the value of money, the determination of which depends merely on the government and bankers. It is ſaid in ſome books of Travels, that theſe weights and their names have been conveyed from India to Ormus, Baſſorah, and Maſcate in Arabia, as well as to Malacca and the iſland of Ceylon. It is, however, worthy of remark, that the amount of theſe weights has been changed, and their names corrupted. Thus ſome write *Rotoli*, *Ratoli*, and *Rutoli*, inſtead of *Aratel*; *Tulao*, inſtead of *Tulam*; and *Palaò*, inſtead of *Palam*.

The heavieſt weight in India is the *Candil*, which is equal to five hundred *Aratel*, or pounds. There is alſo a kind of *Candil* which weighs ſixteen, and another which weighs twenty *Manna*. It is highly neceſſary, therefore, that people ſhould acquire an accurate knowledge of the Indian weights, ſince they are as different as the European pound, which conſiſts ſometimes of ſixteen, ſometimes of ten, and ſometimes of twelve ounces.

Articles of merchandiſe are weighed in India with two different kinds of inſtruments. The oldeſt is the *Tulàſa*, or Roman ſteel-yard, called by the French *Crochet*, or *Péſon*. In the Malabar language it is known by the name of *Vellicòl* or *Niracòl*; and, when very large, by that of *Taranacòl*. The other balance, which has two ſhells, is called *Tulam*. The former is the moſt common, and the figure of it may be ſeen on ancient monuments.

II. The meaſures for liquids are:

1. *Dangàgi*, which contains four *Nàgi* or *Nali*.

2. *Nàgi*

2. *Nàgi*, or *Nali*, which is equal to one pint.
3. *Ciòdana*, which contains thirty-two *Nagi*.
4. *Araciòdana*, equal to ſixteen *Nagi* or pints.
5. *Codam*, which contains five *Ciòdanas*.
6. *Uſzakada*, the quarter of a pint.
7. *Aſzaca*, the eighth part of a pint.
8. *Uri*, half a pint.
9. *Muſzaca*, three quarters of a pint.

III. The Indian meaſures of length, &c. are:

1. *Cora*, the eighth part of an inch.
2. *Virel*, an inch.
3. *Col*, a foot in length, containing twenty-four *Virel*.
4. *Mulam*, an ell, the length of one's arm; called by the Portugueſe, *Covodo*; and by the French, *Coudée*.
5. *Ciana*, a palm.
6. *Tumà*, a ſquare foot.
7. *Candi*, a cubic foot.

All theſe weights and meaſures have been introduced at Madraſpatnam, Puduceri, Paliacate, Nagapatnam, and on the coaſt of Malabar; at Cochin and Calicut, as alſo at Collam and Angiutenga near Cape Comari.

A *Candil* of Teka wood, which is the beſt in all the Aſiatic countries for being manufactured, coſt at Cochin, in my time, eight rupees; but as ſoon as it was carried to Madraſpatnam, where none of it grows, it could be ſold for ſixteen or eighteen rupees. White cotton cloth is ſold by the *Mulam*, or ell. Some pieces contain thirty-two *Mulam*, and others ſixty-four. A piece of the former kind is worth from ten to fifteen rupees: one of the latter twice as much. For ten rupees, therefore, you may purchaſe ſometimes in India eight or ten cotton ſhirts,

ſhirts, which in Europe could ſcarcely be procured for twenty Roman *Scudi*.

A *Dangàgi* of raw white rice, called *Arri*, was worth at Cochin, in my time, four *Panam* or *Fanon* of that place. If this ſum be reduced to Roman money, a *Nagi* or pint would coſt about two and a half Roman *Bajocchi*. A *Ciòdana* of coco-nut oil was ſold, at Cochin, for thirty-two and thirty-three or at moſt thirty ſix *Panam*; but at Madraſpatnam, on the coaſt of Ciòlamandala, where there are few coco-nut trees, this oil was much dearer.

A hundred weight of dry clean pepper is worth, at Allapuſhe, Porrocàda and Collam, on the coaſt of Malabar, between 60 and 70 rupees; but on the coaſt of Ciòlamandala it coſts from 90 to 100.

The *Vediuppu*, or ſaltpetre, which comes from Bengal, brings only a low price at Madraſpatnam; but if tranſported to Cochin on the Malabar coaſt, it becomes exceedingly dear on account of the carriage. If readers in general, therefore, do not pay particular attention to the diſtances of places, they will be often at a loſs in regard to the price of merchandiſe; becauſe the ſame article valued at fifty rupees by one traveller, is eſtimated by another at a hundred. The caſe here is the ſame as when one ſays: In the month of July it is winter in India, while another aſſerts that at that period it is ſummer. Both at bottom are right; for the one alludes to the coaſt of Coromandel, and the other to the coaſt of Malabar, where in July the rainy ſeaſon commences, and conſequently winter. Theſe apparent contradictions diſappear when people reflect on time, place and climate, and the particular circumſtances under which the traveller or writer lived.

In Pegu a weight called *Tical* has been introduced. It weighs fourteen Roman *Danari*, twenty-four of which are equal to an ounce. In Siam the

Tical weighs alſo fourteen Roman *Danari*. The *Tical* of Pegu contains four *Tomat*, or four *Magnon*, which is a piece of ſilver equivalent to about four Roman *Julios* *. Half a *Tomat* is called *Tebe*, and, to be ſtandard, ſhould be equal in weight to eight grains of rice. Sixteen of theſe grains make, therefore, a whole *Tomat*. A hundred *Tical* are equal to one *Biſa*; and the *Biſa* contains thirty-four ounces Italian weight. Two rupees of Madras weigh in Pegu ſeven *Tomat*. Such is the information given by Father Joſeph de Amato, in his notes to the manuſcript of the Peguan philoſopher *Maha Tabaſſi Dharma Rajah Guru*, which is preſerved in the Borgian Muſeum at Velitri. In the ſame muſeum there is alſo an original ſtandard of the Peguan *Tical*, with all the weights belonging to it. They are of braſs, have a cylindric form, and bear the impreſſion of a four-footed dragon, with an elevated creſt, and its tail doubled over its back. The Peguan coins are ugly ſhapeleſs pieces of pure ſilver, which have no mixture of alloy. They are weighed like other articles of merchandiſe by the *Tical*, *Tomat*, *Tebe* and *Biſa*.

The chief articles with which trade is carried on in India are: Paradiſe wood from Malacca; *Copra*, that is, the kernel of the coco-nut, from which oil is made; excellent copper from Japan; coco-nut oil; Palma Chriſti; calamine; ſtorax; caſſia bark from Malabar; yellow wax from Malabar and Madura; aſſa fœtida; Armenian bole; borax; ſweet coſtus root; myrrh from Maſcate; ſal-ammoniac from Arabia and Perſia; Arabian and Perſian dates; cummin from Madura and Bengal; cuncuma (not curcuma) or yellow ſaffron, called alſo *Terra merita Malabarica*; white and yellow pulveriſed ſugar-

* According to Stevens the Tical is equal to a Rupee. *E. T.*

candy from China, Batavia, and Bengal; Chineſe rhubarb; turbith; Arabian frankincenſe from Maſcate; purging aloes; prunes from Malabar; ginger from Malabar and Madura; gum lac from Bengal and Malabar; lac, gold, and precious ſtones from Pegu; ivory from Ceylon and Pegu; apes from Malabar and Ceylon; benzoin from the Maldivan iſlands; black amber from the ſame; muſk from Thibet and Bengal; opium from Bengal; ſweet flag, mirrors, porcelain, tortoiſe-ſhell and tea from China; ſpikenard from Thibet and Bengal; gum ſandarac; long pepper from Bengal; black-grained pepper from the ſame; red and white ſandal wood, and dried fiſh from Malabar; Chineſe varniſh; China ink; pearls from Cape Comari and the iſland of Ceylon; cinnamon from Ceylon; nutmegs and cloves; canes from Malacca; purging caſſia from Malabar; tamarinds from Malabar and other parts of India; ſilk from China and Bengal; ſaltpetre from Bengal; rice from the ſame and from Mangalor; different kinds of wood from Malabar, ſuch as *Teka*, *Bitti*, *Ayani*, *Benga*, and coco-tree wood; male and female ſlaves from the coaſt of Ciòlamandala and Malabar; Cafre ſlaves from the coaſt of Africa; horſes from Arabia; precious ſtones from Ceylon and Pegu; white and coloured cotton ſtuffs, *Tapiſſendis*, and other kinds of cloth, from Bengal, Paliacate, Madras, Sadras, Puduceri, Naur, Nagapatnam, Tutucuri, Manapar, Coleci, and other places on the coaſts of Malabar and Ciòlamandala; coarſe ſtuffs and woollen cloth from Arabia; gold and ſilver from Bengal; horns of the rhinoceros, from which are made rings wore on the fingers; Indian tyger ſkins; cruciſixes, ſmall figures, and other toys of ivory from Goa; roſe-water from Perſia, and wine from the Cape of Good Hope. Among theſe articles I have not included thoſe brought from Eu-

rope and America to be ſold in India. Were I to give the prices of all theſe articles, and to relate in what manner they are bartered and ſold, I ſhould be obliged to write a whole volume. The ſlaves are treated exactly like cattle. A youth in full health and without blemiſh coſts, according to his age and make, twenty, thirty, or forty rupees. The females are ſold cheaper. An aſs from Maſcate coſts two or three ſcudi, and an Arabian horſe from thirty to fifty.

A Perſian mile, *Angatſch*, contains 16,878 Roman feet. The Indian mile, *Caſam* or *Cas* (not *Coſſe*) is different in different places: in general it conſiſts of 2400 geometrical paces. The large Malabar mile is equal to from two to three leagues; the ſmaller, however, is equal only to one. The ſame difference is obſerved in the miles in other provinces of India. The ſmaller Indian mile has three diviſions: viz. *Caſara vagi*, three quarters of a mile; *Aracaſam*, half a mile; and *Cuvida*, or *Vilipada*, a diſtance at which one can hear the voice of a man calling out as loud as he is able. This diſtance is commonly reckoned to be equal to a quarter of a mile.

The coins current in India conſiſt of the following:

I. The *Rupee* of Bengal, Arrucate, Puduceri, Madras, Bombay, Tippoo Sultan, or Hayder Aly Khan, and Surat. *Rupya* is properly a Samſcred word, and ſignifies in general ſilver, without diſtinguiſhing any particular denomination of ſilver coin. I am therefore inclined to think, that the rupees current in India, which are worth five Roman *Paoli*, were not originally Indian coins. This piece of ſilver has inſcribed on it, in Perſian characters, the place where and the name of the prince under

under whom coined; which confirms me in my opinion, that it belongs properly to the inventions of the Perſians. The oldeſt Indian coins have no inſcription, but only the repreſentation of a cow, an elephant, the *lingam*, or ſome Indian deity. Anquetil du Perron, however, aſſerts that he ſaw ſome with writing on them, which, as he pretends, were coined before the period of king *Vitramàditya* *; but I never had an opportunity of ſeeing any of this kind. A rupee is not worth more in Europe than two livres eight ſous, or, according to the Roman method of reckoning, four *Paoli* and eight *Bajocchi*.

II. The ſilver *Fanon*, called by the Indians *Panam*, is a ſmall round coin like the rupee. The rupee of Arrucate is equal to ſix large or twelve ſmall *Panam*; that of Puduceri, to eight *Panam*. When rupees of Surat, Puduceri, and Arrucate are exchanged at Cochin, you receive for each, according to the courſe of exchange, only twenty or at moſt twenty-four *Panam*, though they are worth thirty-two Cochineſe *Panam*. The rupee of Madras is worth in Bengal 3040 *Cauris*.

The *Dudu* of Madras or Bombay, a ſmall coin of copper, tin, or other metal, according to the nature of the country, is equal in value to a Roman *Bajocco*.

The Cochineſe *Panam*, a very ſmall round coin, made of tin or lead, which has on one ſide a horn, is called *Ciangupanam*, the horn-fanon. This horn repreſents the arms of the king of Cochin. Six Cochineſe *Cembu Caſſa*, a copper coin bearing the ſtamp of the Dutch Eaſt India Company, are equal to one Cochineſe *Panam*. There are alſo ſmall coins of tin called *Jyacàſſa*. The ſilver *Ciacram*, a ſmall

* This ſovereign died 56 years before the birth of Chriſt. *A.*

coin of the king of Travancor, is equal to the twenty-ſixth part of a rupee. The Spaniſh *Piaſtre*, or Roman *Scudi*, is worth in India two rupees. The Dutch Rupee, current in the iſland of Ceylon, conſiſts of ſilver alloyed with tin.

A kind of ſmall ſhells, brought from the Maldivan iſlands, and to which the French give the name of *Pucellage*, are current in Bengal. Theſe ſhells are called by the Indians *Cori* or *Cauri*, and 350 of them make a rupee. A *Cauri* is the ſixtieth part of a *Peſha*, a Bengal coin equal in value to ſix French deniers. In Ethiopia ſmall laminæ of ſalt, about a foot in length, are uſed inſtead of money. Ten of theſe laminæ are equal in value to a drachm of gold. The king of Candy has introduced in the iſland of Ceylon a kind of money, which conſiſts of a piece of ſilver wire rolled up like a wax taper. When a perſon wiſhes to make a purchaſe, he cuts off as much of this ſilver wire as is equal in value to the price of the article. The relative value of gold and ſilver in India is as ten or eleven to one. The proportion, however, does not always continue the ſame. When a great number of Venetian ſequins are brought to India from Egypt or Arabia, through the Red Sea, the value of them, or rather the courſe of exchange, falls on the coaſt of Malabar, and they are worth no more than three and three-fourths or at moſt four rupees; but if there be a ſcarcity of them, their value riſes, and they become worth four rupees and a quarter. The caſe is the ſame with Spaniſh piaſtres, which are ſometimes worth two rupees, and ſometimes two and a quarter. This happens in order that there may be an equilibrium between gold and ſilver in the different places of trade; but at the ſame time it may ariſe from neceſſity, when there is a ſcarcity of gold and ſilver coin. It is alſo not unfrequently owing to the fraudulent arts

of

of ſome governor, in conjunction with the bankers, who deviſe that ſcheme to anſwer their own private purpoſes. As the gold and ſilver exchanged by the Indians and the Chineſe is exceedingly pure, they gain conſiderably by the exchange, as they can raiſe the courſe of it at pleaſure, which cannot be done in regard to coin of ſmall value. There is no proportion, however, in the influx and efflux of money among the Indians and foreigners. The Indians ſell a great deal and purchaſe little, conſequently the balance is always in their favour. Little luxury and few wants render the inhabitants of a country opulent.

III. The *Bhagavadi*, a gold coin with the figure of the goddeſs *Bhagavadi*, called by the Europeans very improperly *Pagodi* or *Pagoda*, is round, and on one ſide a little convex. The ſo called ſtar pagoda of Madraſpatnam, the reverſe of which bears the impreſſion of an Indian idol, is worth, according to the Roman method of reckoning, ſeventeen *Paoli* * and eight *Bajocchi*. The gold pagoda of Hayder Aly Khan, called *Aydernaik*, and that of Mangalor, are worth four ſilver rupees, or nine livres twelve ſous. The latter have on one ſide a half moon, and on the other two idols who hold a trident. They repreſent *Shiva*, together with his wife *Parvadi*. The gold pagoda of *Portonovo* is worth three ſilver rupees.

The gold *Panam* of Palicate is equal in value to nine French ſous; that of Calcutta and Tanjaur, to one quarter of a ſilver rupee, or twelve and a half *Bajocchi*. The gold *Panam* of Madura is worth ſeven ſous, or ſeven Roman *Bajocchi* and ſix French deniers.

The gold rupee of Bengal, Surat and Bombay, is worth ſixteen ſilver rupees, or eight Roman ſcudi.

* A Paolo is worth about 6d. ſterling; and ten Bajocchi make a Paolo.

The *Golmor* of Bengal, a gold coin ornamented on one ſide with flowers and Hindoſtan characters, and on the other with a ſword and ſome characters, is equal in value to eight Roman *Scudi*. This coin came originally from *Nepal* in India; for it bears the arms of the king of that place.

The *Kalien* from Travancor is worth the fourth part of a ſilver rupee.

The *Uilkàſhya*, or Venetian ſequin, is worth, in common, about four ſilver rupees.—All theſe coins are ſtruck with the hammer. On thoſe which are alloyed, that is, which have a mixture of other metals, the government gains nearly a hundred per cent. Thus, if a thouſand rupees are melted down in order to be converted into other alloyed coins, ſuch for example as *Panams*, five hundred rupees only, according to their intrinſic value, come into circulation: the other five hundred go to government, to defray the expence of coinage; and if any thing remains over, it is clear gain. This method of adulterating gold and ſilver was firſt introduced into theſe countries by the Europeans. The natives of India always ſuffered their gold and ſilver to remain pure; never added to it the leaſt alloy; and to this day they obſerve the ſame practice. This is the true method of increaſing the opulence of a country, whatever ſhort ſighted politicians may ſay to the contrary. Bills of exchange are totally unknown in India. When money-changers conclude any bargain with each other, it is ratified by an oath before the door of ſome temple, and in view of the idol; and in ſuch caſes they ſeldom or never deduct any thing from the payment *.

* The author's information reſpecting the coins, meaſures and weights in the different parts of India is without doubt uſeful, and of great importance to thoſe who wiſh to be acquainted with the Indian trade; but a fuller account of them may be found in Stephen's *Guide to the Trade of India*, and, if I am not miſtaken, in a volume of the *Tranſactions of the Batavian Society*. *F.*

HAVING

HAVING finiſhed my buſineſs at Madraſpatnam, I continued my journey with as much expedition as poſſible, for the whole colony was in the utmoſt confuſion. Mohamed Aly Khan had under various pretences, as already mentioned, taken poſſeſſion of the city and kingdom of Tanjaur, on the 17th of September 1773. Lord Pigot, however, by the expreſs command of the court of London, reſtored to the throne Tullaſuragia, the lawful ſovereign, in the month of April 1776, amidſt the thunder of cannon and the acclamations of an immenſe concourſe of people; but he and that prince became the ſacrifices of this meaſure, as wiſe as it was juſt, and Mohamed Aly Khan again made himſelf maſter of the kingdom. The fortreſs of *Arrucaie*, from which he takes the title of Nabob, lies weſt from Madraſpatnam on the river *Paler* or *Palarru*, in the latitude of 13° North.

On my return to Maïlapuri I reſolved to viſit the ſmall mountain in that diſtrict on which the apoſtle St. Thomas ſuffered martyrdom. I placed myſelf, therefore, in my *Dooly*, and after two hours arrived at the bottom of this ſteep hill. It conſiſts of ſeveral rocks, which altogether form only one group. Having clambered up to the top, not without conſiderable difficulty, I came to a ſmall church, formed according to the modern plan, but, like many ancient Indian temples, of which I ſhall ſpeak hereafter, hewn out in the ſolid rock. In an adjacent apartment I found an Engliſh Catholic, who reſided there from devotion. The ſurrounding diſtrict abounds with coco-nut trees, and a number of beautiful houſes belonging to the Engliſh, who retire hither to enjoy the pleaſures of a rural life. Below theſe trees ſeveral cotton-weavers and ſpinners had erected their low hovels of the leaves and branches of the palm-tree plaited through each

each other; and I here had an opportunity of ſeeing every thing that belongs to a cotton manufactory. All the Indians, Chriſtians as well as Pagans, unanimouſly aſſured me, that this was really the mountain on which the apoſtle Thomas (not that Thomas who was a diſciple of Manes, and who is entirely unknown to them,) had been martyred. The Chriſtians who reſide on the coaſt of Malabar, and even the Chriſtians of St. Thomas, though Neſtorians, make many pilgrimages to the grave of this apoſtle, and, through religious zeal, carry home with them ſmall bits of earth which they pick up near it, and which they afterwards uſe for preparing their holy water. This has been done ſince the earlieſt periods, not by a few, but by many thouſands; ſo that the queſtion whether St. Thomas actually loſt his life on this mountain, cannot any longer be a ſubject of the ſmalleſt doubt. The event took place under the government of the Indian king *Salivahan* or *Salbahan*, who, according to the Indian tradition, died in the ſixty-eighth year of the Chriſtian æra. On *Mont Grand*, alſo, there is a church, much frequented by pilgrims, and where the Catholics from Bengal, Pegu, Siam, Ceylon, Malabar, and every part of Hindoſtan, as well as the Neſtorian and Armenian Jacobites, perform their devotions. Even Pagans and Mahometans reſort thither, and carry with them, as offerings, butter, milk, cheeſe, candles, oil, goats, and cows. In a word, every perſon in India is convinced that this was actually the place where St. Thomas ſuffered martyrdom *.

In

* It is very ſingular to find people in the eighteenth century bringing forward evidence to prove that the apoſtle Thomas was ſtoned to death and interred, ſeventeen hundred years ago, at *Mailapuri* or St. Thomas. The Mar Thomas, of whom there are ſo many traditionary accounts in India, was probably Thomas Cana,

In the interior part of the provinces of Carnate and Madura, where the Indians, under the protection of their kings, enjoy more extenſive religious liberty, the cuſtom of widows burning themſelves, three days after the death of their huſbands, ſtill prevails, though it is leſs common than formerly. This horrid ſcene I never had an opportunity of witneſſing myſelf; but I am able to confirm the accounts given of it by other travellers, and to add a few particulars which may ſerve to throw more light upon them. Immediately after the death of the huſband, the widow rubs her whole body over, as far as the girdle, with a kind of Indian ſaffron called *Magnel*. This ſaffron is a ſymbol of fire, which the Indians honour as a deity. The widow then goes about through the ſtreets, and with the greateſt politeneſs takes leave of all thoſe whom ſhe meets. Three days after, a round or a ſquare hole is dug in the open fields, which is filled with a large quantity of dry wood and cow-dung placed above each other. The latter is dedicated to the goddeſs *Lakſhmi*, who repreſents the earth under the ſym-

Cana, an Armenian, who muſt have gone to India before the ſixth century, and have there diffuſed the doctrines of Chriſtianity among his own followers. In the year 822 two Neſtorian prieſts from Syria, called Mar Sapor and Mar Parges, went from Babylon to India, and landed at Coulan. The Indian princes granted extenſive privileges to the Chriſtians of Mar Thomas, and to the two prieſts from Babylon, by which they were raiſed above the Nairs, or Malabar nobility. Theſe privileges were engraven on plates of copper, and it is believed were not long ago extant ſomewhere in India. The archbiſhop of Goa, Alexis de Menezes, a deſpotic enthuſiaſt, endeavoured, in 1599, in a ſynod at Diamper, to unite the Neſtorian Chriſtians with the Romiſh church, and burnt all their books and papers; but they ſtill exiſt as a diſtinct ſect. See La Crozes *View of the State of the Church in India*. The German tranſlation is fuller than the French original, becauſe the author ſupplied the tranſlator with a great many important improvements and additions. *F.*

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bol of a cow. Some alſo pour coco-nut oil over the funeral pile, in order that it may be ſooner conſumed by the flames. When every thing is completely ready, the widow proceeds from her habitation, clothed in white, crowned with flowers, and ornamented with all her trinkets and jewels. She is accompanied by a numerous train of women and her neareſt relations, who, as I have been aſſured, give her opium, and certain kinds of acids, by which ſhe is ſtupified and prepared for contempt of death. As ſoon as ſhe approaches the burning pile, before which a carpet is ſuſpended, ſhe throws ſome butter and *Magnel*, or Indian ſaffron, into the fire; but over the carpet, which it is unlawful for her to touch. This is a libation or offering which ſhe brings to the fire as a divinity. She then retires to the diſtance of about forty ſteps from the pile, and divides her trinkets among her relations and acquaintances. A confuſed noiſe is heard of drums, fifes, and baſons beat upon with ſticks; the hanging is removed; the widow advances with courage and coolneſs towards the burning pile, throws herſelf into the flames, and in a few minutes is converted into aſhes. According to the doctrine of the Brahmans, her ſoul paſſes immediately into the glory of *Viſhnu* and *Shiva*, and her name is preſerved, to the lateſt ages, in the annals of her country *.

We are told by Diodorus Siculus, in the nineteenth book of his hiſtory, that there was once a time when the Indian women were accuſtomed to deſert their huſbands in the moſt capricious manner,

* Some curious particulars reſpecting this practice may be ſeen in a paper on the duties of a faithful Hindu widow, by Henry Colebroke, Eſq. in the 4th vol. of *Diſſertations and Miſcellaneous Pieces relating to the Hiſtory, Antiquities*, &c. *of Aſia*, reprinted for Vernor and Hood, 1798. *E. T.*

and

and when they would not hesitate to dispatch them by poison. It is not improbable that, to put a stop to these practices, a law was introduced that widows should burn themselves along with the bodies of their husbands. Plutarch, however, is of opinion, that they did so as a proof of their purity of conduct and conjugal fidelity. But, be that as it may, it is certain that the origin of this singular custom is to be fought for in principles of religion and policy. When a woman is fully convinced that the death of her husband must occasion her own at the same time, she will be more anxious for his preservation. A woman who has children, or who is under certain other circumstances, is not permitted to burn herself; and this is a sign that she loved her husband, and that she may still enjoy the society of the male sex. Widows who refuse to die with their husbands are considered afterwards as disgraced, and must devote themselves, as public prostitutes, to the service of some deity who favours prostitution. Such for example is the goddess *Bhavani*, or the Venus of the Indians. All Indian widows, however, do not burn themselves with the bodies of their husbands, but those only who belong to the cast of *Kshetria* and *Rajahputra*. These are the casts of royal personages and warriors, who have most to fear from the infidelity of their wives. When a king, therefore, dies in India, all his wives and concubines must mount the funeral pile, in order to shew that they had no hand in his death. There are, nevertheless, widows belonging to the cast of the *Vaishya* or farmers, who also burn themselves in the like manner.

From Pondamala, that is, *Mont Grand*, I proceeded to Covalàm, where I had the pleasure of conversing with Father John Maria a Santo Thoma, upon different philological subjects. To this learned man, who

who had reſided twenty-five years in India, I am indebted for various corrections in different parts of my journal, which I employed as my guide in the preſent work. Gladly would I have remained ſome time longer with this worthy man; but, to my great regret, I was obliged to leave him after a ſtay of fourteen days. I now purſued my way back to Puduceri, but by a different route, in order that I might ſee the ſeven pagodas which are ſituated on the ſea-coaſt between Covalàm and Sadras. But how ſhall I deſcribe this maſter-piece of ancient Indian architecture? It conſiſts of ſeven temples, cut out by art in a rock of the hardeſt ſtone, in a mountain covered with trees. Never in my life did I behold a work of the like kind. The entrance fronts the ſea, from which it is not far diſtant, and conſiſts of a paſſage cut out in the ſolid rock, forming part of the ſummit of the mountain. The ſides of this paſſage, which is about twenty Roman palms in breadth, and fifteen in height, is covered with the figures of different ſacred animals cut out, of their natural ſize. Here I ſaw the elephant of *Rama* and *Ganneſha*; the tortoiſe of *Viſhnu*; the ape of *Rama*; the wild ſow, into which *Viſhnu* metamorphoſed himſelf; the cow of the goddeſs *Parvadi* and *Lakſhmi*; the fiſh, as a ſymbol of water; the ſnake, as the ſymbol of life and death; and other animals, the names of which I do not at preſent remember *. The external appearance of the walls of this temple, which were totally black, clearly ſhews that it is no modern work, and that ſeveral centuries muſt have been neceſſary, in ſuch a pure, ſerene, dry and mild climate as that of India, to cover the ſurface of them, as well as the ſculptured figures, with a black cruſt. Having got

* See a full account of theſe ſculptures and ruins by William Chambers, Eſq. in the firſt volume of the *Aſiatic Reſearches*, reprinted for Vernor and Hood, 1798. *E. T.*

to

to the end of the above-mentioned paſſage, you arrive at a ſmall round place in the ſame rock, where you obſerve on the left a few ſtone ſteps, and on the right two paſſages hewn out alſo in the rock, each of which appeared to me to be ſeven palms in breadth and twelve in height. Theſe ſteps and paſſages conduct to the temple itſelf, which conſiſts of large vaulted apartments or grottos, ſeparated from each other by walls cut out of the ſolid rock, but in ſuch a manner that you can go from the one into the other. The largeſt are below, and the ſmaller above. They are all cut out in the rock, and are ſupported by pillars of the ſame. Around the walls ſtand a great number of very large ſtatues, repreſenting heathen deities, formed of ſtone maſſes, which have been alſo cut from the rock. Among theſe I obſerved, of Coloſſal ſize, the gods *Brahma*, *Viſhnu*, *Shiva*, *Rama*, *Kriſhna*, *Devendra*, *Kartiguna*, and *Ganneſha*; alſo the goddeſſes *Parvadi*, *Saraſvadi*, and *Lakſhmi*; and the various figures into which *Viſhnu* transformed himſelf while he remained on earth. When I viſited this place, I was attended by five Brahmans, who all ſpoke Portugueſe, and gave me an explanation of every thing I ſaw. The information I received from them I immediately wrote down, and paid them five rupees for their trouble. In the ſeventh and tenth chapter of the ſecond book I ſhall give a farther account of this temple *.

At

* The oldeſt pagodas in India, and a great many of the ancient Egyptian temples, are cut out in the ſolid rock. This mode of architecture, peculiar to the oldeſt nations, was derived from the nature of their own dwellings. It is probable that the firſt men lived in mountainous diſtricts, and that holes or cavities in the earth, partly natural and partly formed by art, were their earlieſt habitations. The *Troglodytes*, that is, the inhabiters of holes, dug out places of the like kind for performing their religious worſhip. At later periods they ventured to quit the mountains to

reſide

At the bottom of the mountain, not far from the above-mentioned temple, is a ſacred pond, in which, ſince the earlieſt ages, all thoſe who viſit the temple have been accuſtomed to waſh themſelves. Near it ſtands a tree, with a thick ſhady top, which is ſurrounded by a low ſtone wall. The internal ſpace is filled with earth, which is well watered; and by theſe means the tree is ſupplied with nouriſhment. In the Tamulic language it is called *Araſu;* in that of Malabar, *Arayal* or *Araſhu;* and in corrupted Portugueſe, *Pimpolu.* If the bark of this tree be bruiſed, it yields a juice which is an excellent remedy for ſchirrous tumours in the liver and diſeaſes of the ſpleen. This juice taken inwardly, to the quantity of two ounces, ſtops ſpitting of blood; and, uſed as an ointment, it cures the itch. The dried fruit of the tree pulveriſed, and taken in water for fourteen days, removes aſthmatic complaints; and it is ſaid alſo that it promotes fruitfulneſs in women. This *Araſhu* tree is held in great veneration by the Indians, chiefly becauſe it repreſents the deities *Brahma*, *Viſhnu*, and *Shiva*, who are ſuppoſed to reſide in it. On this account a white cloth, intended as a repreſentation of the robe or covering of theſe deities, is ſuſpended round its trunk on certain days of ſolemnity.

On the 16th of October 1776 I proceeded from Maïlapuri to Sadras, where I paſſed the night. The weather at that time was more tempeſtuous than I had

reſide on low hills and plains; and, that they might not ſuffer from inundations, to build houſes and towns on artificial eminences, and to dig canals and ditches in order to procure earth for making theſe artificial mounts. In places deſtitute of ſtones they built habitations of brick dried in the ſun, which they cemented together by means of lime, bitumen, and other ſubſtances. It was not till periods much later that burnt bricks and cut ſtone began to be employed for building temples and palaces. *F.*

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ever ſeen it on the coaſt of Coromandel; becauſe, as I have already obſerved, the winter commences there about the 20th of October. The rain then pours down in torrents; the rivers and ſtreams precipitate themſelves from the Gauts with prodigious noiſe, inundate the highways, and ſwell up to ſuch a degree that they overflow their banks, ſweep away houſes, trees, men and animals, and carry them along with them into the ſea. This was exactly the caſe on the 17th of October, in the morning, when I arrived at the river *Paler* or *Palarru*, which diſcharges itſelf into the ſea on the ſouth of Madras. It was nearly half a mile in breadth, and flowed along with the utmoſt violence and impetuoſity. All the travellers from Sadras were obliged to ſtop here, becauſe there were no boats to carry them over; and even if there had been any, it was much to be apprehended that they would be driven out to ſea by the force of the ſtream. Beſides others, there was an Engliſh gentleman from Madras who intended to go to Gudelur; but when he ſaw the great number of people ſtopped by the river, and how dangerous it would be to attempt to paſs it, he cauſed himſelf to be immediately carried back in his palanquin to Sadras. I was extremely curious to ſee how the Indians would proceed in order to get over. There were about a hundred of us who all wiſhed to croſs the river; and I thought that if others effected a paſſage I might do the ſame. The Indians pulled off all their clothes, kneeled down on the ſand, and raiſed their eyes and hands towards heaven. Under ſuch circumſtances mankind are taught to reverence the Supreme Being; for, in caſes of life or death, even an atheiſt or materialiſt can hardly remain indifferent. After offering up a prayer, ſome of the beſt

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ſwimmers threw themſelves into the ſtream, while the remaining part of the company ſtood gazing with anxious expectation to ſee whether they would ſucceed in getting over. In leſs than half an hour theſe intrepid ſwimmers had reached the oppoſite ſhore. When my *Coolies* ſaw this, they ſtripped in the like manner, and having ſought out two pieces of wood, bound them faſt together, and putting my *Dooly* upon them, puſhed it into the water. They then deſired me to place myſelf in the *Dooly;* to draw up my feet, and to hold faſt with both my hands. I was ſo terrified at this propoſal, that my heart began to palpitate. They, however, repeated it; and as I clearly ſaw that it would be impoſſible to get over in any other manner, I promiſed my *Coolies* a rupee; contracted myſelf in my *Dooly* as much as I could; held faſt by the pole, and, rather dead than alive, ſat as it were in the water, which every now and then forced itſelf in around me. The *Coolies* began to ſwim, and from time to time gave the *Dooly* a ſmart puſh, in order that it might advance alſo: Four of them ſwam on the right ſide, and four on the left; all taking care that it ſhould not deviate from its proper direction. When we reached the middle of the river, where the force and velocity of the ſtream were greateſt, they began all together to puſh and exert themſelves, bawling out as loud as they could. My *Dooly* now ſeemed to dance with me on the waves, which toſſed us up and down; but by inceſſant labour and exertion I was puſhed to the ſhore without any misfortune. I then gave my *Coolies* the rupee I had promiſed them; changed my clothes, and continued my journey to Puduceri *.

I found

* All rivers which have their ſources in high mountainous diſtricts generally flow with great impetuoſity after heavy rains, ſo that

I found there Father Medardus, a Capuchin miſſionary from Madraſpatnam, who intended to proceed to Surat in the Portugueſe veſſel the captain of which had promiſed to give me a paſſage. I was extremely happy to have ſuch a worthy man for the companion of my voyage; but unfortunately my joy was ſoon embittered by a very melancholy accident. The ſhip *Noſſa Senhora de Luz* was to ſail on the 22d of October; for this is the fixed time when all veſſels leave Puduceri, becauſe if they remain they muſt be expoſed to the attack of moſt tremendous ſtorms, as the winter then ſets in on the coaſt of Coromandel. In order that our departure might not be delayed, we got every thing ready to go on board on the 21ſt, at a time when there was a very hollow ſea. In that neighbourhood the waves are ſometimes ſo furious that they tear up trees on the ſhore, and hurry them along with them into the harbour of Puduceri: we employed therefore a *ſhilinga* to convey us to the ſhip. Beſides ſuch articles as were neceſſary for my voyage, I carried with me a ſmall packet containing two thouſand ſcudi ſent from Rome for the miſſionary eſtabliſhment on the coaſt of Malabar, and which was entruſted to my care. When Father Medardus, who was fond of a joke, ſaw this packet, he obſerved that I had done a very imprudent thing in taking it with me, as the Capuchins generally experienced ſome misfortune when they carried money with them. "And as that is the caſe," ſaid he, "I would rather diſpenſe with your company and purſue my voyage alone." We rallied each other on this ſubject, and got on board about five in the afternoon. The crew, who ſeemed

that it is ſometimes dangerous, if not impoſſible, to croſs them. Various inſtances of the truth of this obſervation may be found in Vaillant's *Travels into the interior Parts of Africa.* F.

to be expert ſeamen, avoided with great dexterity the firſt wave that daſhed itſelf againſt the maſt: but the ſea raged with the utmoſt fury; and as theſe people were obliged to row in an oppoſite direction, their ſtrength was ſoon exhauſted. We, however, got over the ſecond billow, after great labour and exertion; but the third and moſt dangerous beat with ſuch impetuoſity againſt our *ſhilinga*, that it was thrown on its end, and ſtood almoſt in a perpendicular direction. Juſt as this happened we were all in the forepart of the veſſel. Every thing in the *ſhilinga*, therefore, rolled over us; the waves forced themſelves into it, and we were ſurrounded by cheſts, caſks, and bales all in confuſion, ſo that we could not ſtir. As if ſtruck by lightning we ſtood pale and motionleſs, ſtaring at each other, without being able to utter a ſingle word. Our rowers, who had been thrown into the ſea, clung to their oars, or endeavoured by ſwimming to overcome the waves, while we almoſt gave ourſelves up as loſt. The third wave at length diſappeared; our *ſhilinga* again recovered its proper poſition; our rowers got back to their places; and being all gradually freed from our terror, we returned thanks to God for having reſcued us from the jaws of death. This dreadful accident, however, had made ſuch an impreſſion upon me, that I was ſeized with a violent fever, which laſted ten days; and for ſome time after I could never hear people relate any danger of the like kind without being ready to faint. This weakneſs continued almoſt three years; and I was not able to get rid of it but by uſing bark and the cold bath. The worthy Father Medardus died ſome months after this event at Surat. So dear did my miſſionary expedition coſt me! I had wandered all over Italy, Portugal, England and France, and travelled more than a thouſand leagues by water before

I arrived

I arrived on the coaſt of Malabar. On the 23d of October, early in the morning, we left the road of Puduceri; and after paſſing the iſland of Ceylon, and doubling Cape Comari, came to anchor on the 14th of November at Cochin, on the Malabar coaſt, which Providence had aſſigned me as the theatre of my miſſionary labours.

CHAPTER VI.

Topographical Deſcription of Malabar.

IN deſcribing Malabar I can ſpeak from experience and without truſting to the information of others, as in the courſe of my travels I had an opportunity of being better acquainted with that country than with my own. The buſineſs of my miſſion; temporal as well as ſpiritual concerns; viſits of ſtate, which, on account of the affairs of Chriſtianity, I was obliged to pay to kings and their miniſters; the viſitation of churches; continual intercourſe with Pagans and Chriſtians; journeys into the interior diſtricts; the ſettling of diſputes which it was my duty to terminate; epiſtolatory correſpondence with the inhabitants, and many unlucky accidents which occurred to me, have all contributed to enable me to give an accurate, clear, and full account of this part of India.

The original and proper Indian name of Malabar is *Malayalam*. *Mala* ſignifies a mountain, *Alam* a habitation, diſtrict or country. *Malayalam*, therefore, ſignifies the mountainous land, which indeed Malabar really is; for, except towards the weſt, where it is bounded by the ſea, it is every where ſurrounded by high mountains: *Malanàda* and *Malangàra* have the ſame ſignification; and from the latter has been formed, by various contorſions, the word Malabar. The opinion of Father Raulin, who contends that Malabar is of Arabic extraction, being compounded of *Mala* and *Barr*, has no foundation whatever. The old Samſcred name of this country is *Kerulara*, the kingdom of *Kerula*.

Kerula. I ſhall have occaſion hereafter to offer ſome conjectures reſpecting this appellation. The inhabitants of Malabar call themſelves *Malayaleſe*, and not *Maleateſe;* as Sonnerat ſays, the inhabitants of the Gauts, a kind of people who have little intercourſe with thoſe who reſide in the towns, are called Malays, that is, inhabitants of the mountains.

This kingdom commences in the ſouth at *Tovàla*, a caſtle ſituated on Cape Comari, towards the eaſt, in latitude 8° 6′, and borders on the kingdom of Madura, as well as the coaſt of Peſcaria. On the weſt it is bounded by the ſea, and on the eaſt by the Gauts, the latter of which ſeparate it from Madura and Maïſſur. Towards the north it borders on Canara and the mountain *Illi*, which, according to J. Hamilton Moore, lies in 12° 5′ north latitude, and 75° eaſt longitude. According to the ſame author, Cochin lies in the latitude of 10° and the longitude of 75° 52′; Calicut in the latitude of 11° 21′; and Cape Comari in the latitude of 7° 55′, and the longitude of 77° 20′. From the Gauts to the ſea, that is from eaſt to weſt, this country is ſometimes thirty, forty, thirty-five, or twenty leagues in breadth, according as theſe mountains extend themſelves more or leſs into the interior parts. Its whole length amounts to more than 120 leagues. It is interſected by a great many rivers, which, falling down from theſe mountains, purſue their winding courſes in different directions, and at laſt proceed weſtwards towards the ſea. The moſt remarkable of theſe rivers are: the *Cariapatnam*, the *Coleci*, the *Valavaley*, and the *Modelapoſha*, which run paſt *Attinga*, *Ceringa*, and *Angenga*; alſo the *Paru*, which flows paſt *Chidàcolam*, *Paru* and *Mainàda*, and, uniting itſelf with ſeveral other rivers, forms, from *Cochin* to *Codungalur*, towards the north, a kind of ſtagnant lake; ſo that people can travel through the greater

part of Malabar by water. The rivers of leſs note are: the *Vaypur* and *Porotta ;* the *Feira d' Alva*, which in its courſe waſhes *Maleatur*, *Cognur*, *Ciovare*, *Varapole*, *Angicaimal* and *Cochin*; the *Alangata*, which after running paſt *Alangata*, *Cenotta* and *Codungalur*, diſcharges itſelf into the ſea at *Aycotta*; alſo the *Cettuva*, the *Paniani*, the *Calicut*, the *Mahe*, the *Baliapatnam*, and ſeveral others, which extend a great way into the country, and form an innumerable multitude of ſmall iſlands. As this country, beſides being interſected by ſo many rivers, is ſurrounded alſo by the ſea and by mountains, not only is its interior trade much promoted, becauſe merchandiſe can be tranſported in boats and other veſſels from the moſt remote diſtricts to all the towns and places of trade on the ſea coaſt, but it is almoſt impregnable, becauſe the marching of troops would be rendered extremely difficult, and be much retarded by having ſo many ſtreams to croſs; becauſe cavalry could ſcarcely any where act in a land ſo interſected; and becauſe a hoſtile army, if its commander were not perfectly acquainted with the nature of the interior parts, would every moment have to apprehend an attack from the inhabitants. Theſe are the true reaſons why this country has never yet been ſubjected to a foreign power. The Greeks, Tatars, Moguls and Arabs, who penetrated hither, were merely merchants; and the original Malabar ſovereigns ſtill retain peaceful poſſeſſion of this kingdom, which they have enjoyed for three thouſand years. Tippoo Sultan once attempted to ſubdue it; but his troops were beat, and again driven from the country *. It is here, therefore, that the original

* It is, indeed, worthy of remark, that the many petty princes on the Malabar coaſt have maintained their independence, notwithſtanding the great revolutions by which the whole face

original manners, cuſtoms, laws, arts and ſciences of the Indians muſt be ſtudied; for if not quite free from mixture, they have at any rate been preſerved much purer than in any other of the provinces or countries of India. Beſides, it is highly worthy of notice on account of the trade which it formerly carried on with the Egyptians, the Greeks, the Romans, the Perſians and the Armenians, and of its giving birth to the Chriſtians of St. Thomas, who exiſted here in the earlieſt ages of the Church. In the laſt place, it deſerves to be better known, becauſe the Portugueſe carried on war for a long time with one of the kings of Calicut, named *Samuri*, who makes a ſhining figure in the hiſtory of Perſia, and becauſe ſeveral Chriſtian congregations were founded here by St. Francis Xavier.

The climate of Malabar is healthful, warm, and ſomewhat moiſt, except during the hot months of April and May, a little before the commencement of the rainy ſeaſon, which begins on the 15th of June, and ends about the 20th of Auguſt. In the two former months the atmoſphere is ſo much rarified by the violent heat, that the inhabitants would be in danger of periſhing, were there not ſuch a number of rivers in the country, and if, at the periods when the heat has attained to its higheſt de-

face of India has been changed, and though each ſingly was not ſufficiently powerful to withſtand a formidable enemy, and though they are ſeldom in ſuch a ſtate of friendſhip with each other as to oppoſe with united forces any antagoniſt that might attack them from the north and the eaſt. The author explains this phenomenon very properly. The conqueſt of theſe ſmall ſtates is, however, poſſible: 1ſt, by fomenting quarrels between the princes, and then eſpouſing the cauſe of one of the parties: 2d, by eſtabliſhing ſtrong poſts and erecting fortreſſes in the defiles of the mountains and places where the rivers are fordable: 3d, by employing artillery and troops acquainted with the European diſcipline. The laſt method was employed by Tippoo Saib, in order to reduce ſome places on the ſea coaſt. *F.*

gree,

gree, a freſh breeze did not blow from the ocean, by which the air is purified and cooled—A daily proof that Providence has diſpenſed to all countries and all nations of the earth a certain meaſure of inconveniences and enjoyments.

Malabar is inhabited not only by Pagan Indians, who are aborigines there, but alſo by Mahometans, Chriſtians and Jews. The Mahometans and Jews both came from other countries; but the Chriſtians are in part the original inhabitants of India.

The different tribes of people ſtill exiſting in India are:

1. The *original Pagan Indians*. They live in a ſtate of oppreſſion from foreigners, and form the greater part of the inhabitants.

2. The *Mahometan Arabs*. Theſe came to India under the Caliph *Valid*, in the ninetieth year of the Hegira, or the year 710 of the Chriſtian æra: their deſcendants are called *Afguans* or *Aghuans*; in the Indian language *Patans*: they are a brave warlike people,* and once made themſelves maſters of the city of Delhi *.

3. The

* The Mahometan Arabs, who, under the Caliph Valid, eſtabliſhed themſelves on the coaſt of Malabar, and in the northern part of India, are at preſent commonly called *Moors*. The *Patans*, or, as they are otherwiſe called, *Afgans* or *Afguans*, have nothing in common with theſe Arabs but their religion. They are a branch of the Albanians from Mount Caucaſus, as has been already remarked by Gœrber and Dr. Reineggs, or Ehlich. The Armenians cannot pronounce the letter *l* in the middle of a word, and therefore they call the Albans or Alwans *Aghwans*. Theſe aborigines of the Caucaſian territories were known to the ancient writers, Strabo, Pliny, Ammianus Marcellinus, and Dio Caſſius. According to the laſt-mentioned author they extended themſelves from the Tanais (Don) to the Ganges. Theſe people, who had thus wandered as far as India, were ſubdued by the Saracens, and converted to the Mahometan Religion by the ſword, but they afterwards recovered their independence. Some of theſe Patan chiefs founded in the neighbourhood of Delhi ſmall

3. The *Mappulians*. Theſe are the deſcendants of Arabian merchants, who, in the eighth century eſtabliſhed themſelves on the coaſts of Malabar and Coromandel, and married native Indians.

4. The *Tatars*, or *Tartars*, who came to this country in 1398, with the conqueror Timur Bec. From theſe are deſcended the Mogul emperors, and in general all the Moguls who have exiſted to the preſent time in India.

5. The *Chriſtians*. Theſe are partly the deſcendants of thoſe original inhabitants of the land who were converted to the Chriſtian faith by the apoſtle Thomas, and partly other Chriſtians who went from Meſopotamia and Chaldea to India, and with whom the whole coaſt of Malabar is at preſent filled.

6. The *Ghaurs*, *Gebers*, or worſhippers of Fire, who, being expelled from Perſia, emigrated to India about the year 630 of the Chriſtian æra, and ſettled at Surat, Tatta, Bombay, and other parts of Malabar.

7. The *Seiks*. Theſe worſhip the only true God, and acknowledge as their chief a Patriarch of their own nation, who has made himſelf maſter of the city of *Lahur* or *Laor*.

8. The *Jews*. Theſe people came to India from Perſia, after they had been freed from their ſervitude by Cyrus, about 540 years before the birth of Chriſt. So at leaſt we are told by a tradition of the Jews who reſide at Cochin on the coaſt of Malabar. It is, however, more probable that they belong to

ſmall principalities; others penetrated into the Decan, and made themſelves maſters of ſmall provinces, which have been ſince taken from them by Nizam Aly, the Marattas, and Tippoo Saib. Even the *Rohillas* are a race deſcended from the Patans. See Edwards's *Memoir of a Map comprehending the countries between the Black Sea and the Caſpian.* London 1788, p. 6. and M. C. Sprengel's *Allgem. Hiſt. Taſchenbuch.* Berlin 1786. *F.*

the remainder of thoſe Jewiſh people who continued in Perſia; who were conſequently ſeparated from the reſt of the tribes, and who, after the downfall of the Perſian empire, about 500 years before Chriſt, fled to India *.

9. The

* This account of the Jews on the Malabar coaſt is partly incomplete, and partly doubtful. We know ſomething more certain reſpecting the Jews at Cochin, by M. Adrian Moens, governor and director of the Dutch Eaſt India Company on that coaſt, which has been publiſhed in Buſching's *Magazine*, vol. xiv. p. 123—154. The Jews on the Malabar coaſt are diſtinguiſhed into two kinds, white and black. The former, in their ſynagogue near Cochin, have two oblong ſquare plates of copper, containing old Malabar writing in lines that run acroſs them, and in a mixed dialect of the Malabar, Tamulic, and Tulengic languages. The ſubject of this writing is a charter granted to *Iſup Rabbaan* at Cranganor, by *Erawi Wanmara* emperor of Malabar, in the year from *Kalijogam* 3481 (that is 426 after the birth of Chriſt), and in the thirty-ſixth year of his reign, in virtue of which he confirmed to *Iſup Rabbaan* (Joſeph Rabbi) the ſame privileges as had been before enjoyed by the petty Malabar viceroys. "He and the ſeventy-two families (related probably to each other) were to enjoy them as long as the ſun ſhould illuminate the earth; but all other Jews and their deſcendants were to be obedient to his commands, and to thoſe of his ſucceſſors."—In a Portugueſe book, *Notiſias dos Judeos de Cochim*, printed at Amſterdam in 1681, it is ſaid: In the year of the world 4130, according to the Jewiſh mode of computation (that is 369 years after the birth of Chriſt), ſeventy or eighty thouſand Jews were landed from the kingdom of Majorca on the coaſt of Malabar. Now, as the Balearic iſlands were ſubdued by the Vandals exactly in the year 425 after the birth of Chriſt, it is probable that the Jews who were ſettled there removed to Jeruſalem and Egypt; and being ſupported by their Jewiſh brethren, were conveyed thence by ſea to India, in the year 426 of the Chriſtian æra. Their number, however, may perhaps not have been ſo great. Theſe Jews eſtabliſhed themſelves in Cranganor and the neighbouring diſtricts, and founded a ſmall kingdom. They purchaſed ſlaves, particularly black ones, and converted them, as well as ſeveral more of the natives, to their religion. Theſe new converts gave riſe to the black Jews, who wiſhed to enjoy the ſame privileges as the white, and to unite themſelves with them by intermarriages. As their claims were not allowed, they diſowned the

9. The *Portugueſe*. They went to India in the year 1498, under the reign of the Mogul emperor Akbar, and are ſtill in poſſeſſion of Goa, and ſome ſmall places belonging to it.

10. The *Dutch*. In 1603 they eſtabliſhed themſelves in the iſland of Ceylon, and about the year 1658 began gradually to make themſelves maſters of the Portugueſe ſettlements.

11. The *Engliſh*. They were at firſt merchants; but became warriors, and ſubdued the kingdom of Bengal *.

Idolatry is the oldeſt and moſt prevailing religion in India; but toleration is granted to the Jews, Chriſtians and Mahometans, who are all allowed to

the authority of the white Jews and of their king; and a war was the conſequence, in which the latter were almoſt deſtroyed. They were, however, aſſiſted by the prince of the country, and the black Jews were again reduced to obedience. After that period the black and white Jews had diſtinct ſynagogues, and lived apart from each other. Two brothers of the royal race ruled in common; but they afterwards ſeparated, and the native princes raiſed a violent perſecution againſt the Jews. They were ſo much oppreſſed by the Portugueſe at Cranganor, that they were obliged, in 1565, to ſolicit the protection of the king of Cochin, near which city they ſtill reſide. The ancient royal race, and the deſcendants of thoſe who went to India before the year 1371, are totally extinct. The white Jews, who reſide near Cochin at preſent, went to India at later periods, from Paleſtine, Perſia, Conſtantinople, Bagdad and Egypt, and even from England, Poland, Germany, Spain and Holland. The black Jews are the deſcendants of the ancient race above mentioned. Their books are according to the Spaniſh ritual, and they procure them from Amſterdam. They have nine ſynagogues, and conſiſt of about 460 families, who amount perhaps to 3000 or 4000 perſons. *F.*

* A full account of the migration, incurſions, wars, revolutions, laws and manners of thoſe foreign nations who eſtabliſhed themſelves in India, may be ſeen in the writings of *Hyde*, *Texeira*, *Renaudot*, *Barros*, the *Abbe Guyon*, *Raynal*, *St. Lubin*, *Anquetil du Perron*, and in the lives of *Tamerlane* and *Thamas Kuli Khan*; alſo in the Perſian books *Vakiat-Babri*, *Monte-Keb-el-Tarik*, *Akbar Nama*, and *Magir-Gehan Guiri*, which are to be found partly in the library at Paris, and partly in that of Mr. Samuel Guiſe. *A.*

perform

perform public worſhip without being in the leaſt interrupted, provided they do not interfere with the eſtabliſhed religion or the government of the country; the former of which is Paganiſm, and the latter unlimited monarchy. The Chriſtians of St. Thomas, who are conſidered as noble, make a part of the ſtates; attain to public offices and dignified rank, and form among themſelves a kind of Chriſtian republic. The king now on the throne is a Pagan by birth, and named *Rama Varmer*. The king of Cochin is deſcended from the family of *Perumpadapil*, which is one of the oldeſt in Malabar. The Engliſh are in poſſeſſion of the town of *Angenga*, together with the city and fortreſs of *Talicera*. *Cochin* and the fortreſs of *Collam* belong to the Dutch; and the Danes have a factory at *Coleci*. King *Samuri* reigns at Calicut; and the city of *Cananur*, with the diſtrict around it, is under the dominion of queen *Còlatiri*.

After this general view I ſhall proceed to a deſcription of particular places on the Malabar coaſt, and begin with Cape Comari; which, according to John Hamilton Moore, lies in lat. 7° 55′, and according to aſtronomical obſervations made on board the Calypſo frigate, in which I returned to Europe, in the longitude of 80°.

On the weſtern ſide of Cape Comari lies *Covàlam*, the *Colis* or *Colias* of the ancients, at preſent a town of very little importance. Advancing farther into the country, you arrive at *Arampalli*, the *Arguropolis* of the Greeks, who from the name of this city called the bay of Manar *Sinus Argaricus*. It was formerly in high repute on account of its cotton ſtuffs, which were partly manufactured on the ſpot, and partly brought thither for ſale. The next place is *Tovàla*, a fortreſs belonging to the king of Travancor.

vancor. It protects the frontiers of the country, and the king maintains in it a ſtrong garriſon to prevent any hoſtile incurſion on the ſide of Madura, which begins there, and extends towards the north-eaſt. Malabar ladies of rank dare not go to Tovàla, for the natives of Malabar believe themſelves to be deſcended of the nobleſt families, and are unwilling that their wives and daughters ſhould have any intercourſe with the female inhabitants of Madura, or of any of the other cities on the coaſt of Coromandel. Malefactors, who have been baniſhed by government, are carried beyond the boundaries of *Tovàla ;* and ſuch caſes frequently occur on the coaſt of Malabar.

We next come to Cape *Canymuri*, or *Comari*, lying towards the weſt, where there is a ſmall harbour, and a Chriſtian church founded by St. Francis Xavier, which ſtands upon a hill. On another hill, a few miles farther up the country, is a monaſtery inhabited by Pagan philoſophers, known under the name of Gymnoſophiſts, or *Yoqui* *.

Following

* Theſe philoſophers are called properly *Joqui*; from *Joga*, community ; under which name is underſtood people who have every thing in common. In the Samſcred they are named *Gòſuàmi*, from *Go* a cow, and *Suami* a lord ; conſequently lords of the cow: for they are accuſtomed to beſprinkle and paint their bodies with dried cow's dung. They are known alſo by a more ancient Samſcred name, viz. *Samanà* or *Shamanà*, that is, the Mild ; for they kill no animal, cut no plants, and never eat fiſh, but feed merely on rice, wild herbs, roots and fruit. They live together in company, under a common chief or teacher, who in the Samſcred is called *Guru*. As true gymnoſophiſts, they go quite naked, and ſleep on the ground, having nothing under them but mats made of palm leaves interwoven with each other. They avoid all intercourſe with the world ; ſtudy philoſophy, theogony, botany and aſtronomy, and have written a great many treatiſes on theſe ſciences in the Indian languages. They are real ſtoics, and often impoſe upon themſelves the ſevereſt penances. They are mentioned by Cicero, Plutarch, Clemens of Alexandria, and Arrian.

Following the ſea-coaſt we then find the cities of *Mannacudi* and *Rajahcollamangalam*, where there are ſtill to be ſeen the ruins of the celebrated palace of the family of the preſent king of Travancor, who was born in the latter. Higher up the country lies the town of *Suſhindram*, together with a celebrated temple of the god *Kàmadèva*. Farther towards the weſt ſtands the celebrated city of *Còttate*, or *Cottàram ;* the *Cottona*, or *Cottiara*, of the ancient Greeks and Romans. This city, a conſiderable place of trade, is upwards of 2000 years old ; and is much frequented by merchants from the iſland of Ceylon, the provinces of Madura, Marava, Tanjaur, and the coaſt of Coromandel. A river, which flows through the middle of it, divides it into two parts. It contains abundance of merchandiſe, and is inhabited by a great number of weavers, money-changers, ſilver-ſmiths, jugglers, comedians, quacks, dancing-girls, conjurers, and black artiſts.

Farther towards the north, on the ſea-coaſt, in the longitude of 8°, lie *Pullatopo*, *Cariapatnam*, *Coleci*, *Curumpana*, *Patnam* and *Valavaley*. The city of *Coleci* has a ſmall harbour, where the largeſt ſhips are ſecured from the ſtormy winds under the protection of ſome large rocks. This harbour is the general place of ſhelter reſorted to by all the ſmall veſſels on the coaſt of Malabar ; and was known to the Egyptians, Romans, Greeks and Perſians. Beyond theſe lie *Tiruvancòda*, or *Tiruvancor*, from which the king of Travancor takes his title. As this place was the reſidence of the court, the Portugueſe, who

Arrian. The laſt author ſays, beſides other things reſpecting them, that they were accuſtomed to walk down into the ſea at Cape Comari, in order to purify themſelves ;—a cuſtom which they have retained to this day. *A.*——Theſe *Dſchoqui* or *Jogui* are therefore the followers of the old Indian philoſophers called Samanæi. Becauſe they went naked, they were called by the Greeks gymnoſophiſts, that is, naked philoſophers. *F.*

gave

gave themſelves very little trouble reſpecting the proper orthography of Indian titles, called the ſovereign king of Travancor. His real title properly is *Tripapu*, or *Bennàti Sorùbam*, that is, king of the white earth; for, around this city, the ſoil to a conſiderable diſtance is white, ſandy, and dry. *Padmanàburam* is a conſiderable caſtle not far from *Tiruvancoda*, where the king reſides and keeps his treaſure. *Odeaquiri* is alſo a place of ſtrength, and the king's principal magazine of arms and warlike ſtores. There is a garriſon in it of European ſoldiers; and it contains an arſenal, and a cannon foundery.

On the ſea-coaſt, and under the latitude of 8° N. lies alſo *Pulluvalley Bingiam*, a town, cape, and ſmall harbour which has the form of a half moon; *Valiatora*, a town; *Puntora*, a town, with an entirely new harbour, which the reigning king of Travancor cauſed to be conſtructed, and where the European and Chineſe ſhips lie at anchor in order to take in pepper; and *Veli* and *Canantora*, two towns inhabited by Chriſtian and Mahometan fiſhermen. Then follows *Tiruvandaram* or *Tiruvandaburam*, the ſummer reſidence of the king of Travancor. The garriſon of this place conſiſts of four hundred Patan cavalry; about a thouſand *Nayris*, or noble Malabar warriors; and nearly ten thouſand ſeapoys, a corps compoſed of all kinds of people, but inſtructed in military diſcipline according to the Engliſh manner. The remainder of the troops are diſtributed here and there in the country. The caſtle of *Tiruvandaram* is exceedingly ill-built. The royal palace is ornamented with a great number of paintings, clocks, and other European pieces of furniture. It is large, exceedingly beautiful, and built in the European taſte; but is not inhabited by the king, who prefers reſiding in a mean edifice which ſtands

in a palm-garden, where he is ſurrounded by Brahman prieſts, in whoſe company he performs his daily ablutions, prayers, and other religious duties. In the year 1787, M. Donaudi, a native of Turin, and a captain in the king's ſervice, was preparing to ſupply the caſtle with gates and cannon. This city is populous, and contains a great number of palm-gardens, each of which is ſurrounded by a wall eight feet in height. Theſe walls are conſtructed either of bricks dried in the ſun, or of red and yellow clay beat together.

The next places on the ſea-coaſt are: *Puttentopo*, *Caniarata*, *Puducurici*, *Perimatorà*, *Angiutenga*—an Engliſh colony called by the Europeans *Angenga*, and the town of *Mampulli*. Farther on lies *Attinga*, the reſidence of the queen, a title always given to the king's oldeſt ſiſter, as his ſpouſe cannot nor dare not become queen; alſo *Ciranga*, or *Cirangapatnam*, which is likewiſe a populous city. All merchandiſe exported from the country muſt be here depoſited and weighed, after which it is ſent to the Engliſh at *Angenga*, who tranſport it to Bombay and thence to Europe. The interior diſtricts of the country are entirely inhabited by Pagans, whereas on the ſea-coaſt the greater part of the inhabitants are Chriſtians and Mahometans. The reaſon is, that the Pagan Indians, like the ancient Egyptians and Perſians, have a certain averſion to the ſea, and approach it only at particular times, when it is abſolutely neceſſary on account of their purifications, which muſt be performed in it. The Chriſtian congregation at Mampulli was founded by St. Francis Xavier; but at preſent it has aſſumed a quite different form.

The next place on the ſea coaſt is *Barcale*, a town, mountain, and highly celebrated Brahman temple; in the neighbourhood of which is an uncommonly beautiful

beautiful *Colam*, or ſacred pond, where the king is accuſtomed to bathe once every year. A ſpring of very pure, healthful, purgative water has its ſource in the adjacent mountain. I could not learn why it poſſeſſed theſe qualities till I happened to be in company with Mr. Hutchinſon, who informed me, that both the mountain of *Barcale* and that of *Kidà-colam* contain abundance of iron. After paſſing the *Barcale* you immediately arrive at a river which flows down from the diſtrict of *Cottàracare*, lying towards the weſt. On this river, which runs paſt the town of *Paru*, where it diſcharges itſelf into the ſea, *Vira Martand*, king of Travancor, a predeceſſor of the preſent king *Rama Varmer*, encamped ten years, becauſe the king of Ciangaceri or Collam diſputed with him the paſſage. In 1746 Vira Martanda at length found means to force his way over, and to take priſoner the king of *Ciangacèri*, as well as that of *Ceràva* or *Porrocàda*, together with ſeveral petty princes whoſe dominions extended as far as Cochin. Beſides *Mainàda* there is no other place to be mentioned on this coaſt, as the eighth degree of northern latitude here ends.

Collam, called by the Europeans, very improperly, *Coelan*, *Coilon*, or *Coulan*, lies under the 9th degree of north latitude. It was built in the year 825 after the birth of Chriſt, and formerly was a city of conſiderable note. The Chriſtian as well as Pagan natives of Malabar begin their æra at the period of its foundation; for they ſay, *Collam tollair ta arravataya manda;* that is, 965 years after the founding of Collam; which, according to our mode of computation, correſponds with the year 1789. I muſt not, however, forget to mention, that the months of the people on the Malabar coaſt end ten days later than ours; ſo that the tenth day of their month correſponds with the twentieth of ours. This they

call *Palè Canuaca*, or the old ſtyle. In this city there were formerly a great many weaving looms, as well as manufactories of cotton and ſtone-ware. Various articles of houſehold furniture were alſo made here, of *Ayani*, *Benva*, *Teka*, and *Biti* wood, the laſt of which is perfectly black, and as highly eſteemed as ebony. Even at preſent the moſt ingenious artiſts on the Malabar coaſt reſide at Collam. Cotton, pepper, ginger, cardamoms, and other kinds of merchandiſe, are carried hither by water, and depoſited in warehouſes. The Chriſtian congregation here have St. Thomas for their patron, and, though adjacent to the coaſt, belong to the dioceſe of the archbiſhop of *Angamali*, the true paſtor of the Chriſtians of St. Thomas. Alexius Menezes, the firſt archbiſhop of Goa, opened here his firſt conference with the Chriſtians of St. Thomas, when he made them renounce the principles of Neſtorius, and embrace the doctrines of the Romiſh church, to which they are in part united. The ſame prelate cauſed an excellent fortreſs to be built at Collam on the ſea-coaſt; which, however, afterwards fell to ruin, becauſe the Dutch neglected to keep it in repair. The Brahmans poſſeſs, in this city, a very ancient temple, which is dedicated to *Shiva* or *Mahadèva*; and the Catholics have three congregations. The latter were formerly under the care of the Jeſuits, by whom they were founded; but ſince the deſtruction of that order, they have been entruſted to the Franciſcans at Goa, who have the management there of every thing that relates to eccleſiaſtical eſtabliſhments. Between Collam and Cape Comari there are reckoned to be altogether ſeventy-five Catholic congregations, ſome of which are large and ſome ſmall, ſome poor and ſome rich, and of which ſome are on the ſea-coaſt, and others higher up in the country. The climate at Collam is exceedingly

mild

mild and healthful. There is here abundance of excellent fiſh, tortoiſes, very good rice, bananas, pine-apples and other fruit, pulſe, milk, butter, and in ſhort every thing neceſſary for thoſe who wiſh to live according to the manner of the Pythagoreans, which is indeed the caſe with all the Pagan inhabitants on the coaſt of Malabar.

On the eaſt of Collam, and towards the interior part of the country, lie *Perumnàda* and *Cirumuttu*, two beautiful and uncommonly fertile diſtricts, which belong to the ancient kingdom of *Kòttaràcare*, and which produce great quantities of pepper, ginger, cardamoms, gum-lack, cotton, and various kinds of valuable wood. The river on which theſe articles are tranſported takes its riſe in the Gauts, and, proceeding paſt *Callare*, *Tuyam*, and on the north ſide of *Collam*, diſcharges itſelf into the ſea, towards the ſouth, not far from the town of *Aybica*. At the laſt-mentioned place the king of Travancor cauſes ſmall ſhips to be built from time to time, and in general gives employment to a great number of ſeamen. Lime is burnt here alſo from oyſter and muſcle ſhells, immenſe quantities of which are found in the neighbouring lakes and between the ſmall iſlands.

Farther towards the north, on the ſea-coaſt, lies *Coyttòta*, together with the church of *Madre de Deos*; and towards the eaſt, *Kriſhnapuram*, *Puttencarà*, *Tumbanur*, *Carimbanàda*, and *Tevelacare*. All theſe, which are of conſiderable ſize, and inhabited by Pagans and Chriſtians, contain a great deal of riches, and carry on an extenſive trade with pepper, cardamoms, and *pacca*, or areca nuts. The *areca* is an Indian fruit, which the natives wrap up in an aromatic leaf *(betel)* and chew in their mouths, after they have ſprinkled over it fine chalk, which they call *Ciunamba*. Excellent ſugar-canes grow

alſo in this diſtrict, and in ſuch abundance that a ſugar manufactory might eaſily be eſtabliſhed, were not the king afraid of entruſting the management of it to Europeans. There are found here, likewiſe, in great plenty, all kinds of wood, pepper, caſſia root, tamarinds, tyger and buffalo ſkins, officinal herbs, apes, papajays, virgin wax, cotton, and other productions of the like kind. All theſe articles are conveyed to the two populous cities of *Mabalicarè* and *Cayamcollam*, where they are weighed, and preſerved till they are tranſported to *Porrocàda* or *Pòrca*, and ſhipped on board Indian as well as foreign veſſels. At *Mabalicarè*, or *Mavelicarè*, the king always keeps a civil officer, to ſettle ſuch diſputes as ariſe between the inhabitants, and to take care of the royal revenue.

Still following the ſea coaſt we find alſo *Porrocàda* or *Pòrca*, a very populous city, inhabited by a great number of Mahometan, Pagan, and Chriſtian merchants. The Dutch Eaſt India Company has a factory here, for the purpoſe of receiving the pepper and putting it on board the Dutch ſhips. Then follows *Callurcàda*, a diſtrict abounding in water, which produces large quantities of rice. It may be called the granary of Malabar

Farther on, towards the eaſt, lies *Callupare*, an ancient town of conſiderable note, inhabited by Schiſmatics, who were formerly Neſtorians, but at preſent are Jacobites: alſo *Vaypur*, where there is a Catholic congregation; and *Cagnarapalli*, a town celebrated on account of its trade with the kingdom of Madura, and which tranſports its merchandiſe thither over the Gauts. In theſe mountains there are found diamonds, ſapphires, opals, and rock cryſtal. We are informed by Ptolemy, that in his time beryls alſo were found near *Pugnatil*: but they muſt now be exceedingly ſcarce; for I was acquainted

quainted at *Barcale* with ſeveral Brahman families who had expended their whole fortunes in ſearching for ſuch precious ſtones, and by theſe means had reduced themſelves to poverty.

We next come to the celebrated temple of *Ambalapuſha*, which lies alſo on the ſea coaſt, and is dedicated to *Shiva* or *Mahadèva*. This temple, which is exceedingly rich, has belonging to it particular diſtricts and villages, and is under the direction of chiefs who are totally independent of the government of the country. The latter, however, keeps here a *Cariacarer*, whoſe buſineſs is to watch the conduct of theſe chiefs. The infamous feſtival, called *Padèni*, during which the ſtatue of the god *Shiva* is carried round in the night time, and before him a *lingam*, or phallus, is celebrated at this temple. Theſe diabolical nocturnal orgies are attended, not only by the Pagan Indians, but it is required that all the Chriſtians reſiding in the territories dedicated to the god ſhould be preſent alſo. On this occaſion the Pagan Indians perform a dance, to which the Chriſtian women are invited; and if they refuſe to come voluntarily, they are dragged thither by force. I applied, therefore, at different times, both to *Cumàren Cembaga Ràmapulla*, a magiſtrate of diſtinction, and to his ſucceſſor *Padmanàbha Cembaga Ràmapulla*, earneſtly intreating that they would prevent the overſeers of the temple from thus abuſing their power, and no longer ſuffer them to compel the Chriſtians to be partakers in ſo deteſtable a feſtival. The overſeers, however, found means to make a thouſand excuſes, and always referred to ancient uſage. But this did not diſcourage me from purſuing the accompliſhment of my object; and as I was inveſted with full power by the above magiſtrate, I cauſed ſome Chriſtian fiſhermen from *Cattur* and *Tumbòli*, who had taken a ſhare in the celebration

of this feſtival, to get a ſevere beating before the church-door, as a warning to other Chriſtians not to participate in ſuch abominations in future *.

Still following the coaſt, we arrive at *Alapuſhe*, a town of conſiderable ſize, inhabited by a great number of Pagans, Mahometans, and Chriſtians of St. Thomas. The king of Travancor cauſed a large canal to be dug here, in order that the inhabitants might ſend their merchandiſe by water, to be put on board foreign ſhips lying on the coaſt. In this town one of my friends, Manuel Fernandes, was eſtabliſhed as factor for the king, and inſpector of the warehouſes. We have here a ſtriking inſtance of the manner in which circumſtances change in regard to harbours and places of trade. In the firſt century after the birth of Chriſt, the greateſt trade was carried on at *Covàlam*, *Arampalli*, and *Coleci*. In the ninth century, when the Arabs ſettled on the ſea coaſt, *Collam* was the moſt celebrated place of trade. After that period the cities of *Cochin*, *Calicut*, *Porrocàda*, and *Cubungalur*, held the next rank; and at preſent, by the wiſe regulations of the king of Travancor, *Puntora* and *Alapuſhe* enjoy the ſame advantages.

Towards the eaſt, *Cianganaceri*, *Pulingunne*, and *Nerenam*, conſiderable towns ſurrounded by abundance of rice-fields, deſerve alſo to be mentioned.

* This conduct of Fra Paolino ſeems rather unevangelical and harſh, and to have been ſomewhat in the ſtyle of a Boanerges, or thoſe ſons of thunder who wiſhed to call down fire immediately from heaven. Our zealous monk procured full power from the magiſtrate in order to execute his inquiſitorial ſentence. This, no doubt, coſt him a conſiderable ſum of money, and muſt have been charged under the head of *ſecret ſervice*. Inſtead of advice and admonition, the monk adminiſtered a ſound beating! This may properly be called obeying the command: *Compelle illos intrare!* The other means by which the Indians are converted to the Catholic religion, are no doubt of the ſame kind as this church diſcipline. *F.*

Nerenam,

Nerenam, which lies on a river, is the reſidence of Mar Thoma, the ſchiſmatic biſhop of the Jacobites. He has under his direction thirty-two Jacobite congregations, which however adhere in part to the practices of the Neſtorians, and, like the Pagans, admit various ſuperſtitious ceremonies. The new biſhop, who lodged with me on the 22d of December 1785, called Mar Dionyſio, was deſcended from the family of *Palamattam* at *Corolongatta*. I have ſtill in my poſſeſſion ſome of his letters, written in anſwer to a propoſal which I made to him, of uniting himſelf with the Romiſh church.

Ettumanur is a celebrated temple of *Viſhnu*, and the reſidence of a Pagan magiſtrate. The Brahmans here have a very conſiderable revenue.

Iratuſhe, a town inhabited by Chriſtians and Pagans, lies at the bottom of the Gauts, and carries on trade with Madura.

Still proceeding along the coaſt, we arrive at the following places: *Tumbòli*, *Cattur*, *Artunkel*, *Tanghi*, *Mannacodam*, *Mannacèri*, *Saude*, and *Cochin* a city and fortreſs belonging to the Dutch.

Higher up the country lies *Muttam*, a town of great trade, and inhabited by Chriſtians, black Jews deſcended from the white Jews of Cochin, Mahometans, and a great number of Pagan Canarians, called alſo *Banyans* or *Cettis*. The laſt mentioned have a great knowledge of trade, and are active, induſtrious, moderate, and opulent people.

At *Certele*, a town of conſiderable note, inhabited only by Pagans, is a celebrated temple dedicated to *Bhagavadi*, that is, the fortunate woman, the ſpouſe of the god *Shiva*. In the month of March 1777 I had an opportunity of ſeeing the image of this deity during the celebration of her feſtival. It was exhibited to the populace, amidſt the ſound of various muſical inſtruments, by a Brahman, who ſat upon

upon an elephant, and held an umbrella over it. Some Indian dancing girls preceded the ſtatue; and the proceſſion was cloſed by an immenſe multitude of people, who ſeemed frantic with joy, and who ſung all kinds of indecent ſongs on the ſubject of generation, which they ſay is effected by the influence of this female deity, combined with that of her huſband *Shiva*, or the ſun. The ſtatue was at laſt carried to a ſacred pond, where it was waſhed and purified by the Brahmans; who, during the ceremony, repeated a great many prayers. The Pagans worſhip this deity as the ruler of all fluids, from which every earthly thing was produced by means of heat. Women in labour are under her protection; and the ſmall-pox are the conſequence of her pernicious influence. For theſe and ſuch like reaſons the above ſolemnity was inſtituted to her honour. A cock is ſacrificed before the gate of her temple, and the door-poſts are beſprinkled with the blood. In the ſecond book of this work, I ſhall give a more particular account of this divinity. She has ſeveral names, ſuch as *Parvàdi*, *Kàli*, *Umà*, and *Iſhvari*. An image of her, made of bronze, is preſerved in the Borgian Muſeum at Velitri.

Vaikam, or *Vaikatta*, is alſo a *Gràmam*, or diſtrict belonging to the Brahmans, who are generally accuſtomed to eſtabliſh themſelves at a diſtance from the other caſts. There is here likewiſe a celebrated temple of *Shiva*, together with a Brahman ſchool or academy. The revenue of this temple is very conſiderable, and ariſes from rice fields, which are let, without any diſtinction, to Mahometans and Chriſtians. One of the king's civil officers reſides here. In the years 1788 and 1789, when the cruel Tippoo Sultan Bahader, ſon of Hayder Aly Khan, perſecuted the Brahmans, and cauſed them either to be unmercifully beat, or circumciſed according

to

to the Mahometan manner, a great many of them fled to *Vaikatta*, where they received every kind of protection poſſible from the king of Travancor.

Udiamper is the place where the celebrated ſynod was held, on the 26th of June 1599, at the concluſion of which the Chriſtians of St. Thomas, who had before been Neſtorians, returned to the boſom of the Romiſh Church *. The inhabitants of this town, which lies on a river, are at preſent exceedingly poor.

Farther towards the eaſt lie *Cadaturuti*, a town with two churches; *Badeati*, formerly the reſidence of the court of the king of Travancor; and *Muttiera* and *Corolongatta*, where there are two conſiderable congregations of the Chriſtians of St. Thomas. At the latter place they have a very beautiful church dedicated to St. Mary, in which ſervice is performed by prieſts who are natives of the country. The Neſtorians had formerly a monaſtery here, inhabited by people of their order from Perſia and Chaldea, who were the ſpiritual guides of the Chriſtians of St. Thomas. There were monaſteries alſo of the like

* An account of the violent meaſures as well as arts employed by the Romiſh Church to make the Neſtorians in India unite themſelves to it, may be ſeen in the work publiſhed by the ingenious and learned La Croze on the State of Chriſtianity in that country. The above-mentioned ſynod at *Diemper* or *Udiamper*, at which the violent, enthuſiaſtic, and deſpotic Alexis de Menezes effected a pretended union of the Chriſtians of St. Thomas, is a real and laſting monument of ſhame for the Romiſh Church. It is impoſſible to read the hiſtory of it without the moſt affecting ſenſations, and without being ſenſible that the ſpirit of enthuſiaſm is always combined with ignorance and the moſt ſtriking barbarity. Since the reformation the Romiſh Church has exhibited very little of its former violence, and ſome of its members have learned to know the importance of ancient monuments, particularly thoſe of Eaſtern Chriſtianity. This is ſufficiently ſhewn by Aſſemanni and Renaudot in their writings, and by the valuable collections of the noble Cardinal Borgia at Velitri. *F.*

kind at *Edapalli*, *Angamali*, and at *Maïlapuri* on the coaſt of Coromandel; but they all fell into decline after the Portugueſe had eſtabliſhed themſelves on the coaſt of Malabar *. This diſtrict produces a great deal of pepper; and a peculiar kind of potatoes, black on the outſide, but exceedingly white internally, and which have a remarkably fine taſte. They are called *Kàtſchil*. There is alſo great abundance of round potatoes, ſuch as ours; but they are of a much ſuperior quality, and have really an aromatic taſte †. In the foreſts at the bottom of the

* The decline of the Neſtorian monaſteries on the coaſt of Malabar was not occaſioned merely by the eſtabliſhment of the Portugueſe in that country, but by the furious perſecuting ſpirit and the violent conduct of the Portugueſe clergy. The mild beneficent teachers of the Chriſtians of St. Thomas were either compelled to join the Romiſh Church, or ſuffered to become extinct; as it was impoſſible for new eccleſiaſtics or monks to go to India from Perſia, or the Perſian gulph, where the Portugueſe at that time had great power. Afterwards, indeed, when the Dutch got the better of the Portugueſe, Syrian and Neſtorian eccleſiaſtics went from Perſia and Antioch to India; but theſe prieſts, who belonged to different ſects, were always at variance with each other. See *Relatio hiſtorica ad Epiſtolam Syriacam a Maha Thome, i. e. Magna Thoma Indo, antiquorum Syrorum in India Epiſcopo, ex Chaddenad in Malabaria ſcriptam ad Ignatium Patriarcham Antiochenum, et ipſa illa Epiſcopi Indi Epiſtola Syriaca, cum Verſione Latina, &c. accurante* CAROLO SCHAAF. Lugduni Batavorum, 1714. 4to. *F.*

† The two kinds of potatoes here mentioned by the author do not probably belong to the real ſpecies of the potatoe, *ſolanum*, but to ſome other vegetable production of the like kind, ſuch as the *Dioſcorea alata L* the exterior ſkin of which is black, but the internal pulpy part, when roaſted in the aſhes, is white, or of a purple colour. The round potatoes may be a kind of the Spaniſh potatoes, *Convolvulus Batatas*, or the gold-coloured root of the *Convolvulus Chryſorrhizus*, which is not only cultivated, but grows wild alſo in the iſlands of the South Sea, and which has been deſcribed by my ſon George in his Treatiſe *De Plantis Eſculentis Inſularum Maris Pacifici*. The *Convolvulus Batatas* was carried from America by the Spaniards to the Philippines and neighbouring iſlands; and on that account the plant there is called *Caſtile*, becauſe it was firſt introduced by the Caſtilians or Spaniards. *F.*

Gauts,

Gauts, near *Corolongatta*, *Clagnil*, *Badagare*, *Aragoſhe*, *Mailacomba*, and *Modelacodata*, forming diſtricts which I have twice travelled through, there are a great many elephants, buffaloes, parrots of all kinds, deer, and black and white apes. The laſt-mentioned animals go about in whole flocks of from two to three thouſand, and climb up the trees in order to carry away the wild fruits. In theſe foreſts there are found alſo abundance of tygers, and particularly of the ſo called Royal Tyger, which is almoſt as large as a ſmall cow *. *Ràmapurata*, *Cuincam*, and

* That in the impenetrable foreſts of the Gauts there are wild elephants, is well known; but the people on the ſea-coaſt content themſelves with thoſe of Ceylon, which are more docile, and eaſier to be tamed.—It may be readily ſeen by the wild buffaloes that this is the original country of theſe animals, which were firſt brought from India to Italy in the time of Agilulph king of Lombardy, between the years 591 and 616.—The deer mentioned by the author form probably more than one kind. India produces, 1ſt, the *Cervus Axis L.* or the ſpotted deer, which is ſomewhat larger than our fallow deer. 2d. The porcine deer, *Cervus Porcinus L.* brown with round white ſpots, and from two feet four inches to three feet and a half in height. 3d, The elk, *Cervus Alce L.* Profeſſor Zimmerman, however, in his *Zoological Geography*, does not allow the elk, or rein-deer, to be an inhabitant beyond the 50th degree of north latitude; but the former has been bold enough to overſtep the boundaries which he has drawn on his chart, and has penetrated to the woody, marſhy, ſolitary valleys of India. See *Eſſais philoſophiques ſur les Moeurs de divers Animaux étrangers, par* Foucher D'Obſonville, p. 115. In the ſame work much information may be obtained reſpecting the black and white kinds of apes, which inhabit the Indian foreſts in flocks of thouſands.—The real Indian ſtriped (not ſpotted) tyger, which is from nine to ten feet in length, and from four to four and a half in height, is not common even in India, and is to be found only in the thickeſt foreſts. He gives place to no animals but the lion, elephant, and rhinoceros.—The Indian parrots are, in a literal ſenſe, almoſt innumerable, for every traveller brings home new kinds to Europe. The old Grecian name ψιττακη, ſeems to be of Egyptian origin: Π-CITTAKH. The Π is an article: the Germans, therefore, have omitted it, and converted the word into *Sittich*. *F.*

Mohatuſhe,

Mohatuſhe, are connected in commerce with *Maïſſur*, which lies on the other ſide of the mountains, and ſend their merchandiſe to Cochin by water.

Cochin is ſituated on the ſea-coaſt, and, according to J. Hamilton Moore, in the latitude of 10° N. but according to obſervations made on board the Calypſo in 9° 57′. In the Malabar language it is called *Cocci*, and obtained that name from a ſmall river which formerly diſcharged itſelf there into the ſea. In the year 1341, however, when the ſea threw up the ſmall iſland of *Vaypi* on the north ſide of Cochin, the waters, which during the rainy ſeaſon pour down from the Gauts, broke through the banks of the river *Cocci*, and overwhelmed the village of the ſame name with ſuch violence that it ſwept it away, and formed in that diſtrict a very large river, a lake, and a harbour ſo ſpacious that the largeſt ſhips can now lie at anchor in ſafety on the north-eaſt ſide of Cochin, where the river runs into the ſea. In the months of Auguſt and September this river commonly waſhes away the ſand hills, which the ſea in the months of June and July, when it is moſt boiſterous, throws up at its mouth. At that period nature always exhibits here a moſt magnificent ſpectacle, as a violent conteſt then ariſes between the ſea and the rain water which falls down in torrents from the mountains. If the latter is ſufficiently powerful, it forces its way through every thing that oppoſes it; cleanſes its bed, and drives the ſand before it into the ſea; but if the ſea proves victorious, the mouths of the river, the canal, and even the harbour, are choaked up with ſand. The ſea then overflows its banks, inundates the adjacent country, and, forming in one place an iſland, and in another a lake obliges the inhabitants to abandon their dwellings, and gives to many diſtricts a totally different appearance. In this manner new

towns

towns and harbours gradually arise; and the old ones are so destroyed, that, at the end of four or five centuries, their former site can scarcely be discovered *.

The before-mentioned island of *Vaypi* is thirteen miles long and one in breadth. The inhabitants, who have immured themselves there, begin their æra at the period of its origin, as the other natives of Malabar begin theirs at the building of the city of *Collam*. This æra is called *Puduvepa*; from *Pudu*, new; and *Vepa*, the foundation or introduction of any thing. I was assured by Mr. John Truyns, the sworn interpreter of the Dutch East India Company at Cochin, that the origin of this new period, and the epoch when it began, are registered in the chancery of the company. I saw also several Malabar letters, written by members of the Christian congregation at *Nharakel*, which were dated according to this new æra. The soil both in the island of *Vaypi*, and in most of the flat districts of Malayala, consists of sea sand and calcareous mat-

* Many instances may be found, both in ancient and modern history, of great changes having been produced on the surface of the earth, and on the coasts of the ocean, by hurricanes and earthquakes, as well as by the waters of the sea and by rivers. That piece of water, known by the name of the Dead Sea, arose by a fiery eruption from the earth; and in Egypt, along the northern bank of the Delta, and on both sides, there are large lakes, particularly the lakes Mœris and Serban, which were indebted for their origin to storms, earthquakes, and inundations of the Nile. In Peloponnesus, or the present Morea, the cities of Helice, Bura, and some others in Achaia, were swallowed up by the sea, two years before the battle of Leuctra. Even in the eighteenth century, Callao in Peru was overwhelmed, and, with all its houses, inhabitants, and the ships in the harbour, became a prey to the waves of the ocean. The great changes effected by the earthquake in Calabria, are still fresh in the memory of every one: during that horrid catastrophe whole mountains and rocks were precipitated into the sea. *F.*

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ter combined with various kinds of earth and clay, which, during the rainy ſeaſon, are waſhed down from the Gauts. The Indians aſſert, that the ſea formerly extended even to the bottom of theſe mountains. This tradition, as evidently appears, has, however, no foundation; but it is certain that ſome of the plains found in this country have been produced by conflicts between the waves of the ſea and torrents of rain. The devaſtation occaſioned by ſuch inundations can hardly be deſcribed. Grandchildren ſometimes can ſcarcely point out, with any certainty, the ſpot where their grandfather reſided, becauſe it has aſſumed a form totally different *. When I arrived in Malabar, a ſtream flowed ſo near our convent at *Verapole*, that the water touched the ſteps of the door of our garden; and in the courſe of eight years it waſhed up ſo much earth that we acquired an entirely new garden. As I ſaw that this ſpot always increaſed, and was already 300 paces in length, I waited on the king of Travancor, who at that time reſided at *Perur*, and requeſted he would make a preſent of it to our church of St. Joſeph at *Verapole*. The worthy prince complied with my requeſt, and the letter of donation is ſtill preſerved among the archives of the place. Our ſub-prior made it his buſineſs afterwards to get this ſpot planted with young coco-nut and banana trees. In like manner I ſaw an iſland, a mile

* The low inundated land at the bottom of the Gauts, which conſiſts of marl or clay and ſtrata of chalk, together with the higher ſtrata where the mountains are ſteep towards the ſea, being violently torn away in the rainy ſeaſon by the ſtreams and currents collected in the mountains, form, at their influx into the ſea, banks and accumulations which are ſtill raiſed higher, and are driven back by the ſea towards the land. In this manner are formed plains, iſlands, and little hills; the origin of which can, in this manner, be very naturally explained. *F.*

long, produced, in the courſe of ten years, before our church at *Cettiyatti*, by the oppoſite effects of the rain and ſea-water. Thoſe changes, which are obſerved in all parts of the world on the ſea-coaſts and in the low lands, have been produced by the force of water; whereas thoſe in the mountains have reſulted from ſubterranean fires. The former is the caſe in India, in particular, where the ebbing and flowing of the ſea ſucceed each other every ſix hours, and where the latter is ſo ſtrong that in many of the ſtreams and rivers it extends to the diſtance of ſix leagues up the country. The terrible and awfully grand ſcenes of nature which take place on ſuch occaſions are beyond deſcription: thoſe who have not ſeen them can hardly form any idea of them.

Navigation on theſe coaſts is attended with great danger, on account of the currents. The ancients, therefore, were accuſtomed always to drop their anchors towards evening, and to remain in that ſtate during the night, that they might not have the misfortune of being driven out by the violence of theſe currents into the open ſea. This practice is ſtill obſerved by the Portugueſe ſeamen, when they ſail along the coaſt of Malabar. It, however, ſometimes happens, that an unexperienced captain, after doubling Cape Comari with great toil and labour, and juſt at the moment when he flatters himſelf with the hopes of reaching the Malabar coaſt, is driven to the Maldivia iſlands, which lie at the diſtance of nearly 300 ſea miles. Such was the caſe with Father Louis Maria à Jeſu, of the order of the barefooted Carmelites, apoſtolical vicar and biſhop of *Uſula*. He had taken his paſſage from Puduceri to Malabar in a ſmall veſſel commanded by an unexperienced navigator; and the veſſel having got into one of theſe currents, was carried by it to the Mal-

divia iſlands, and thence to Moſambique on the eaſtern coaſt of Africa *.

Cochin is a beautiful city, built by the Portugueſe, in the tenth year after the arrival of Vaſco de Gama at Calicut. In 1663 it was beſieged by a Dutch fleet under the command of Peter Van Bitter and C. Valkenberg, who made themſelves maſters of it, and who carried off from it a great deal of riches. After that period the beautiful cathedral was converted into a warehouſe for the Dutch Eaſt India Company. This edifice is now employed for preſerving the ſugar which the Company obtains from Batavia, and the cinnamon they receive from Ceylon, together with nutmegs, cloves, iron, copper, cordage, rice, pepper, and various other articles of merchandiſe, which they bring hither from foreign countries, and ſell partly to the Indian princes, and partly to the Arabian as well as other native and foreign merchants. Cochin is interſected by beautiful ſtreets: the arſenal is well provided with all kinds of military ſtores, and the citadel is ſtrongly fortified. The latter, in the year 1778, was ſupplied with new ditches, bridges, batteries and baſtions, under the direction of the governor Adrian Moens. It lies on the ſouthern bank of the *Coci*, and commands the harbour, which is open to merchant veſſels, but into which no ſhip of war is ſuffered to enter †. *Mattanceri*, a very popu-

* In the time of the Romans a freedman of Annius Plocanus experienced a ſimilar fate. See *Plin. Hiſt. Nat.* lib. vi. c. 22. *A.*

† More information reſpecting Cochin may be found in Philip Baldæus's *Deſcription of the Coaſts of Malabar and Coromandel*, Amſterdam 1672, fol. p. 111—136; Francis Valentin's *Beſchryving van't Nederlandſch Comptoir op de Kuſt van Malabar*, Amſt. 1726. fol. in the fifth part of his *Oude en Nieuwe Ooſt-Indien*; and in Hamilton's *New Account of the Eaſt Indies, from* 1688 *to* 1723. Lond. vol. I. and II, 1739. 8vo. p. 321, &c. *F.*

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lous town, lying a quarter of a league higher up on the ſame river, or rather lake, is a kind of magazine where merchandiſe of all kinds, both the production of India and of other countries, is depoſited for ſale.

The Jews, the Banians or Cettis, and the Mahometans, have here very conſiderable warehouſes filled with goods. More than an hundred Arabian ſhips from Maſcate and Mocha, which, beſides Egyptian and Arabian merchandiſe, bring with them very large ſums of money, come to anchor here every year. Venetian ſequins brought from Grand Cairo are much more current at this place than in Europe. Many of the Arabian ſhips make two voyages hither in the courſe of the year. The firſt time, they arrive in September, and depart in October and November; the ſecond time, they arrive in February, and return in April or May. The Arabs, who conduct theſe veſſels, have a moſt horrid appearance. They are ſtrongly built; wear their beards long; have nothing on their bodies but a ſhirt and a pair of wide trowſers made of white cotton cloth; are of a dark-brown complexion, and pay very little attention to cleanlineſs. They are active; never go but in companies, and well armed; ſleep under tents, or a piece of cloth extended on poles; cook their victuals in the open ſtreets; work at night by the light of the moon; have a great fondneſs for areca, or palm wine; are extremely faithful to each other while they are getting their goods on board, and unite to avenge themſelves in common when any of them is injured. What a difference there is among nations! The Indians, for example, are agile, nimble and weak, but civil and polite; they act only after mature deliberation; are fond of temperance, and lead an honeſt and harmleſs life. The Arabs, on the other hand, are forward, ruſtic, robuſt and faith-

ful; but pay very little attention to decency, or the dictates of reaſon. The latter devour without any ſcruple their *Pillow*, a diſh which conſiſts of boiled rice, with a fowl or piece of kid's fleſh; but the former eat only rice, herbs or roots; and conſider it as a great crime to kill an animal. If an Indian is attacked by the ſmall-pox, a diſeaſe which in that country occaſions great devaſtation, all the neighbours employ every poſſible precaution to prevent themſelves from being infected. In like caſes, however, the Arabs ſpread out mats in the open ſtreets; place on them the infected perſons; give them palm-wine, which, as they pretend, will expel the poiſon; and before the puſtules are ripe, or begin to dry, ſtrew them over with aſhes, under a firm conviction that the poiſon will by theſe means be dried up and diſperſed. The Indians are always accuſtomed to perform their ablutions before and after meals, and to repair to their temples when they pray to their gods, or preſent offerings to them. The Arabs always kneel down in the evening in the open ſtreet; keep their eyes fixed on the moon; incline their bodies before it times without number; and repeat their prayers publicly and aloud. A like contraſt is obſerved in the manners and cuſtoms of the other tribes who inhabit the coaſt of Malabar; and for that reaſon they are all tolerated by the government, which puniſhes only thoſe who attempt to interrupt their neighbours in their public worſhip or private devotions.

Beſides the Creoles, Meſtiſe, and real Indian females, there are at Cochin a great many European women. Theſe, as ſoon as they ſet a foot in India, are converted into ladies of the firſt rank, though at Paris, London or Amſterdam they had been only fruit-ſellers or waſher-women. The Engliſh, in conſequence of an expreſs law, dare not marry Indian

dian women, in order that the race in their colonies may remain pure and unmixed. They indemnify themſelves, however, by keeping ſeveral miſtreſſes, without caring whether they are Mahometans or Chriſtians. The Dutch are acquainted with no ſuch law, and therefore can chooſe wives juſt as they pleaſe; but the ſtate of celibacy is ſo much the mode in this country, that marriages are ſeldom heard of. Could any one believe that people who act according to ſuch principles, ſhould take the liberty to reprobate the celibacy of the Roman Catholic clergy *? Inſtances of this kind have occurred to myſelf; for I remember an unmarried tobacconiſt at Cochin, who kept a whole dozen of females, and yet aſſerted that it was improper in the Roman Catholic clergy not to marry. In Cochin there are every where houſes inhabited by great numbers of male and female ſlaves, who are guilty of the moſt ſcandalous tranſactions. This kind of diſſipation was tolerated as ſoon as the city fell into the hands of the Portugueſe; and a very intelligent author thinks he can here diſcover the real cauſe why the Portugueſe were driven from the city of Cochin, as well as their other poſſeſſions in India †. Avarice, inſolence, diſhoneſty, infidelity and injuſtice will always bring kingdoms and ſtates to deſtruction; and if there be any truth in this obſervation, ſome other colonies, perhaps, will not remain long in the hands of the Europeans. Monopolies, diſcord, and

* The reproaches thrown out by the Proteſtants againſt the celibacy of the Catholic clergy is ſo far right, as that ſtate gives riſe to immoral conduct and diſſipation, of which too many inſtances may be found, both among the higher and lower clergy of the Romiſh church. The immorality, however, of the Engliſh and Dutch is no leſs worthy of cenſure. *F.*

† See *Iſtoria della Vita e Fatti illuſtri del Ven. Monſign. Giuſeppe di S. Maria de' Sebaſtiani.* Roma 1719. l. xi. p. 254. where theſe exceſſes are particularly deſcribed. *A.*

peculation have already greatly increaſed; and the Indians cannot be too much aſtoniſhed at the villanies which they daily ſee committed by the Europeans.

The Dutch Eaſt India Company has often been in a ſtate of variance with the king of Cochin, who, according to his ſurname, is called *Perumpadapil*, and reſides at *Terpunatre* *, a place lying eaſt of Cochin, on the other ſide of the lake which ſeparates the poſſeſſions of this prince from thoſe of the Dutch. On the 18th of April, 1792, I received a letter from Father Francis a Sancto Eliſæo, in which he gave me a circumſtantial account of the laſt diſputes between the Dutch and *Viròlam Tamburàn*, the preſent king of Cochin. King *Mutta Tamburàn*, of the family of *Perumpadapil*, a quiet peaceable man, with whom I had an interview at *Ciovare*, in the year 1787, died of the ſmall-pox. He was ſucceeded by his younger brother *Viròlam Tamburàn*, of whom I had ſeveral times an audience at *Mattincera*, where he frequently ſent for me to the palace. as he wiſhed to be made acquainted with different particulars reſpecting the affairs of Europe. He ſpoke Durch exceedingly well, and was deſirous of learning Engliſh alſo. As he was a brave, enterpriſing man, poſſeſſed of conſiderable talents, and no little ſhare of pride, he could not bear the idea of being ſatisfied with the income enjoyed by his predeceſſors. He, therefore, exerciſed every kind of oppreſſion againſt the merchants; cauſed three of the overſeers of the temple *Tirumala Devoſſam* to be put to death, becauſe they would not reſign to him any part of the treaſure belonging to it; plundered the ſhops; carried away the merchants' pro-

* In the map publiſhed by Faden, in 1788, entitled *The Southern Countries of India from Madras to Cape Comorin*, by Capt. Werſebe, this place is called *Tripunctare*.

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perty, and asserted that he alone had a right to rule the Pagan Indians, as since the earliest periods they had always been under the dominion of his forefathers. This last claim was, without all doubt, agreeable to the principles of justice. The sovereigns of the country had by no means sold the district around Cochin to the Portuguese; they merely gave permission to Vasco de Gama and his followers to establish themselves there as merchants: and the Dutch, by whom the Portuguese were expelled, had made themselves masters by force of that city and neighbourhood. But what avails such rights against the power of cannon? In a word, the Dutch broke into the palace of *Viròlam Tamburàn* at *Mattincera;* took from him all the merchandise he had seized; and compelled him to retire to *Terpunatre*, where he is now so hemmed in that it is impossible for him to stir. The following places, and some other towns, belong to this prince: *Nhàrica*, *Candnàda*, *Perimanùr*, *Angicaimal*, *Udiamper*, *Mullaventurutti*, *Pallicarè*, *Cenòtta*, *Ciovàre*, *Pucòtta*, *Arshtamiciare*, and *Puttencera*.

King *Perumpadapil*, whom the Europeans call king of Cochin, is descended from the celebrated Malabar monarchs, *Ceramperumal*, who were formerly distinguished by the title of *Maharàgia*, that is, emperor, or great emperor; for all the petty Malabar kings were obliged to be obedient to his orders, when he had to defend the country against king *Samuri*, or any other enemy. But when these petty kings were gradually subdued, and deprived of their territories by the commander in chief of the king of Travancor, the celebrated *Màrtandapulla*, and his successor general Eustachius de Lanoy, by birth a Fleming, a treaty was concluded with king *Perumpadapil*, in consequence of which he was left in possession of the few places above mentioned,

as the laſt remains of royal dignity. This happened in the year 1761.

Since the king of Travancor laid open the trade at *Alapuſhe* and *Puntora* to foreigners, the revenues of the Dutch Eaſt India Company have been conſiderably leſſened *. The duties at Cochin brought them formerly every year 30,000 rupees; and they received a like ſum from the rents of their palm-groves, gardens, and other lands which they let on leaſe. In the time of peace they generally maintain a body of 4000 men; but when a war breaks out, they muſt increaſe theſe troops to 10,000. It is, therefore, evident, that the expences of the Company far exceed their income. Formerly they had poſſeſſion of the excellent fortreſs of *Cudungalur*, or *Cranganor*, five leagues towards the north of Cochin; but as they clearly foreſaw that it would be difficult for them to defend it againſt the repeated attacks of Tippoo Sultan Bahader, they ſold it to the king of Travancor. The latter would gladly have retained it as a valuable acquiſition; but in the year 1790 it was taken from him, and diſmantled by M. Lally, Tippoo Sultan's general. The troops of Tippoo were, however, again driven from the country in 1791 and 1792; but I do not with certainty know whether the works were ever rebuilt †.

* It is no wonder that the native princes ſhould endeavour to lay the trade open to foreign nations, when the merchants of the neighbouring factories raiſe the price of their own goods, and pay as little as they can for thoſe of India. Theſe monopolies muſt, in the end, induce the petty princes of India to adopt wiſer regulations, more conducive to the proſperity of their dominions. The Engliſh even, though ſo powerful at preſent in that country, muſt excite the hatred of the natives and princes if they do not alter their conduct. *F.*

† Reſpecting the ancient ſtate of *Cranganor*, the reader may conſult the before-mentioned works of *Baldæus*, *Valentin*, and *Hamilton*. In regard to its preſent condition, I know as little as the author. *F.*

On

On the ſea-coaſt, beyond Cochin, farther to the north are: *Badagare*, or *Vaypin*, a populous town belonging to the diſtrict of Cochin; *Nharica*, a town together with a church belonging to the Chriſtians of St. Thomas *; *Palipuram*, where there is a Chriſtian congregation; and *Aycotta*, a fortified town, with a very ancient harbour, where, according to tradition, St. Thomas once landed. Higher up the country, towards the eaſt, lie *Paravur*, formerly a very large and conſiderable town, which was, however, reduced to aſhes by the troops of Tippoo Sultan †; *Curiapalli*, the military magazine and arſenal of the king of Travancor; and *Verapole*, the reſidence of the apoſtolic vicar, where there is a ſeminary, a catechumen houſe, and a convent of barefooted Carmelites, who have the care of the miſſionary eſtabliſhments on the coaſt of Malabar. This monaſtery was founded in the year 860 after the building of Cøllam, or, according to the uſual mode of reckoning, in 1673. The palm-grove in which it is ſituated, is called *Tattàracèrri Paramba*, and was given to the Carmelites by the king of Cochin.

A league farther towards the eaſt lies *Edapalli*, called by the Europeans *Rapolim*. In this town there is a church, a moſque, and the palace of the king of the Brahmans, who is likewiſe their high-prieſt or pope. The diſtrict belonging to this ſovereign may be about three leagues in circumference. This town, together with a few others, were given to him by the king of Travancor, out of reſpect for his high deſcent and ſacerdotal dignity.

Towards the north-weſt lies the old city of *Alangatta*, called by the Portugueſe, very improperly,

* On the before-mentioned map of Capt. Werſebe this place is called *Gnareca*. *F.*

† On Werſebe's map *Palipuram* is called *Paliporto*; *Aycotta*, *Aicotta*, or *Chuvocat*; and *Paravur* is named *Parour*. *F.*

Mangate. It is ſubject to a king of its own, and contains the largeſt church belonging to the Chriſtians on the coaſt of Malabar.

On the north-eaſt ſtands *Angamàli*, a very ancient city alſo, where there are three Chriſtian congregations. It was formerly the reſidence of the biſhop of the Chriſtians of St. Thomas; but great part of it has been burnt or deſtroyed by the troops of Tippoo Sultan.

Ambalacòtta, was formerly a populous town, where the Jeſuits had a convent and ſeminary; but at preſent it is falling to ruin.

Maleatur, is a celebrated church of the St. Thomas Chriſtians, to which an immenſe multitude of people reſort on Whitſunday.

The following places alſo lie on the ſea-coaſt: *Palur*, *Cettuva*, *Paniani* or *Ponàni*, *Ciavacàda*, and *Tannur*.

Higher up, towards the eaſt, lie *Puttencera*, and *Vettiacòtta*, a fortreſs belonging to the king of Travancor, and erected to prevent an enemy from entering the country over the Gauts, on the ſide of *Maïſſur*, a kingdom which at preſent is under the dominion of Tippoo Sultan.

Farther towards the north, and at the diſtance of about ten leagues from *Cranganor*, lies *Triciur*, a town and diſtrict belonging to the Brahmans. They have here a celebrated academy, public and private ſchools; alſo an univerſity, where young perſons are inſtructed in their ſciences, and the principles of their religion. This place was alſo deſtroyed by Tippoo Sultan; but rebuilt by the Brahmans, after Tippoo's defeat. All theſe cities, towns and churches, are ſituated under the latitude of 10° north.

On the ſea coaſt, in the latitude of 11° north, lies *Tannur*, formerly a city of conſiderable note, but at preſent a miſerable village; and *Vaypur*, *Baypur*,

or

or *Sultanpatnam*, a noble harbour, which Tippoo Sultan Bahader ſpared as much as poſſible, becauſe he intended to eſtabliſh here a conſiderable foreign trade. Large quantities of pepper, cardamoms, and ſandal wood, began indeed to be carried hither from the eaſtern parts of the country; but, in the year 1773, when war broke out, and the roads by theſe means were rendered unſafe, the above plan was abandoned.

On the eaſt, towards the Gauts, lies the celebrated city and fortreſs of *Pàlacaticeri*. It is entirely built of hewn ſtone; has ſtrong works, and in general is capable of making an obſtinate defence. The garriſon always conſiſts of the flower of Tippoo Sultan's troops. This fortreſs is ſituated on the borders of *Conoam*, and covers the paſſage to the coaſt of Malabar towards the mountains which ſeparate Malayala and Maiſſur.

The well-known city of *Calicut*, which has experienced ſuch a variegated fate, lies alſo on the ſea-coaſt, and in the latitude of 11° 15′ north. It conſiſts partly of houſes conſtructed of teka wood, and partly of huts compoſed of palm branches interwoven through each other, and covered with palm leaves. Of ſtone buildings there are very few. The fortreſs of Calicut is of much greater antiquity than the city to which it has given its name. The natives of Malabar believe that it was built by king *Ceramperumàl*, from whom all the petty Malabar princes are deſcended. This city was raſed almoſt to the ground by Tippoo Sultan, who deſtroyed its flouriſhing trade; expelled from the country the merchants and factors of the foreign commercial houſes; cauſed all the coco-nut and ſandal trees to be cut down; and ordered the pepper plants in the whole ſurrounding diſtrict to be torn up by the roots, and even to be hacked to pieces, becauſe theſe plants,

as

as he ſaid, brought riches to the Europeans, and enabled them to carry on war againſt the Indians.

King *Samuri*, a very powerful prince, who is diſtinguiſhed alſo by the name of *Nediriparàgia* or *Tamulpada*, took from king *Ceramperumal*, not only this city and diſtrict, but the whole kingdom of which it forms a part. In remembrance of this heroic exploit, he made the ſword and the lamp of his conquered enemy to be always carried before him when he appeared in public. He was able to bring into the field 100,000 men, and was a ſworn foe to the Portugueſe, and *Perumpadapil*, or king of Cochin, who was deſcended from *Ceramperumal*, and who could alſo bring into the field an army equally numerous. Theſe kings, *Samuri* and *Perumpadapil*, were the only two of all the Indian princes who had a right, as a token of their unlimited power, to have carried before them the branch of a coco-nut tree, bound round with a bandage at the lower end, and quite free at the top. The petty Malabar kings uſed indeed a branch of the ſame kind; but it was neceſſary that it ſhould be bound round at the upper as well as the lower end, in order to ſhew that they were ſubject to both theſe emperors.

Samuri, whom the Mahometan merchants at Calicut ſupport as the moſt powerful among all the petty princes, had given battle ſeveral times to *Perumpadapil*, and always came off victorious; but in the year 1760, his troops, being divided at *Cranganor*, *Paravur*, and *Verapole*, were attacked unexpectedly by *Martandapulla*, the commander in chief of the king of Travancor, and totally routed. In 1773, thirteen years after, Hayder Aly Khan, who had already made himſelf maſter of the kingdom of Maiſſur, marched down from *Palacataceri*, fell upon the city of Calicut, and reduced to ſubjection the whole of Malayala, including the fortreſs of *Cran-*

ganor

ganor or *Cudungalur*. King *Samuri*, who called himſelf *Kriſhna Tamburàn*, with five thouſand of his Nayris, or armed nobles, fled to the mountain *Koledimala*, in the neighbourhood of the Gauts, from which they often deſcended to attack Hayder Aly's out-poſts, and haraſs his army. Hayder Aly's ſon, Tippoo Sultan Bahader, was at length ſo incenſed againſt the inhabitants of Calicut and the neighbouring diſtrict, becauſe they aſſiſted, by every poſſible means, their former ſovereign, that he reſolved to puniſh them; and for that purpoſe took the field in perſon. He was preceded by 30,000 barbarians, who butchered every perſon who came in their way; and by his heavy cannon under the command of general Lally, at the head of a regiment of artillery. Then followed Tippoo Sultan himſelf, riding on an elephant; and behind him marched another corps, conſiſting of 30,000 men alſo. The manner in which he behaved to the inhabitants of Calicut was horrid. A great part of them, both male and female, were hung. He firſt tied up the mothers, and then ſuſpended the children from their necks. The cruel tyrant cauſed ſeveral Chriſtians and Heathens to be brought out naked, and made faſt to the feet of his elephants, which were then obliged to drag them about till their limbs fell in pieces from their bodies. At the ſame time he ordered all the churches and temples to be burned and pulled down or deſtroyed in ſome other manner. Chriſtian and Pagan women were compelled to marry Mahometans; and Mahometan women were compelled to marry Heathens and Chriſtians. The Pagans were deprived of the token of their nobility, which is a lock of hair called *Cudumi*; and every Chriſtian who appeared in the ſtreets, muſt either ſubmit to be circumciſed, or be hanged on the ſpot. This happened in the year 1789, at which time I reſided at *Verapole*. I had

then

then an opportunity of converſing with ſeveral Chriſtians and Pagans, who had eſcaped from the fury of this mercileſs tyrant; and I aſſiſted theſe fugitives to procure a boat to enable them to croſs the river which runs paſt that city.

This perſecution continued till the 15th of April 1790. I had then quitted the coaſt of Malabar; but I was informed by the biſhop and apoſtolic vicar there, that, on the above day, Tippoo Sultan, having forced the king of Travancor's lines, penetrated as far as *Verapole*, and had renewed the bloody ſcenes begun the year before. "The troops," ſaid the biſhop in a letter dated May 23, 1791, "advanced to Verapole, and ſet ſome houſes on fire, but did not enter the iſland. We were viſited only by a few marauders, who converted our church, our ſeminary, and our convent into real dens of thieves. They plundered and deſtroyed whatever they could lay their hands on; for it had been almoſt impoſſible for us to remove any thing out of the way. By the peculiar providence of God, however, and of St. Joſeph (the patron of the congregation), neither our church nor our convent fell a prey to the rapacity of the ſoldiery, or to the flames." Soon after, the army of Tippoo Sultan was defeated by the Engliſh under the command of Lord Cornwallis, and totally routed. He himſelf was driven into the fortreſs of *Ciringapatnam*, in the kingdom of Maïſſur, where he was obliged to enter into an engagement, to pay the expences of the war, to give back his conqueſts to their former poſſeſſors, and to deliver both his ſons into the hands of the Engliſh as hoſtages *.

The

* We know from various accounts, publiſhed by the Engliſh and the miſſionaries, with what cruelty the followers of the Brahman religion were treated by the inhuman Tippoo Sultan, and in what manner he endeavoured by the rack and famine to make them

The harbour of Calicut is at preſent far from being ſo capacious as formerly: a great part of it has been filled up with ſand by the ſea, and for that reaſon the trade at Calicut is now in a very languiſhing condition. As the Mahometan Arabs, however, have the ſuperiority here, and are connected in buſineſs with other merchants at *Maſcate* and *Mocha*, it is to be hoped that meaſures will be taken to remedy this evil.

Still farther, on the ſea coaſt, lies *Mahè* or *Mahi*, a town and colony belonging to the French. When the European inhabitants of this place heard of the French revolution, they ran into the ſtreets, bawling out in full jubilee, "Liberty and Equality!" The Pagans and the Mahometans did the ſame, calling out "Liberty and Equality for us alſo! As we are now all free and equal," added they, "it is very evident that we can no longer acknowledge you for our maſters." This idea they indeed actually carried into execution, and expelled all the French from the town. The Carmelites had here a church, a catechumen houſe, and a miſſionary eſtabliſhment.

A mile farther, towards the north, lies *Talicèri*, a city belonging to the Engliſh, where they have a conſiderable ſettlement, a council, and an arſenal. They employ this city as a military poſt, where they collect troops brought from Bombay, in order to keep in ſubjection the inhabitants of Malayala. King Samuri and the king of Travancor are at preſent in alliance with the Engliſh. A briſk trade is carried on at *Taliceri*, and foreign ſhips take on board here pepper, various cotton articles, biti and teka wood,

them embrace the Mahometan faith. He was, however, deprived of a full third of his dominions, which he had enlarged by robbery; and he is now cloſely watched, to prevent him from entering into any treaty of alliance with the other Indian powers, or from diſturbing the tranquillity of India. *F.*

cardamoms,

cardamoms, rice, ſandal wood, and other Malabar productions, which they tranſport to Bombay and thence to England. The palace in which the council ſits, is one of the moſt beautiful buildings in India.

The next place, worthy of notice, is *Baliapatnam*, or *Valiapatnam*, formerly a large and conſiderable mart of trade, but at preſent a very obſcure town. The harbour here is more than half filled up with ſand.

Proceeding along the ſea-coaſt you then arrive at *Cannanur*, a town with a caſtle, and ſubject to the government of queen *Còllatiri*, by the Europeans called *Collaſtri*. This city is of great antiquity, and the kings of *Còllatiri* belong to the firſt claſs of the Indian princes. The mother of the preſent king of Travancor, *Rama Varmer*, was deſcended from this family. She died in the year 1780, exactly at the time when I was at *Angenga*. I was ſhewn a letter written by the king to the commander of the Engliſh troops there, in which he requeſted that he would cauſe every mark of reſpect to be paid at *Angenga* to the memory of his deceaſed mother. In conſequence of this requeſt, all the ſhops were kept ſhut for three days; and no one during that time durſt fiſh in the ſea, becauſe the Indians believe in the tranſmigration of ſouls, and are therefore afraid that the ſoul of a deceaſed perſon may be prevented from going into ſome fiſh or other. Niebuhr and Anquetil du Perron are, therefore, in an error when they aſſert that the king of Travancor is of mean extraction.

The capital of the kingdom of *Cannanur*, called alſo *Còlanàda*, lies in the latitude of 11° 50′, and is diſtinguiſhed by the ſame name. The whole ſurrounding diſtrict, which towards the north extends as far as the mountain *Illi*, is inhabited by the

Molandis,

Molandis, who live merely by piracy. Theſe ſea-robbers are mentioned by Pliny, Arrian, Ptolemy, and other ancient authors. They unite themſelves to other pirates, who reſide on the *Angedib* iſlands, near Goa, and capture all the ſmall veſſels which ſail from Goa to Cochin. The huts in which their wives and children live ſtand on the eaſtern ſide of Mount Illi *. This mountain, which forms a cape or head-land, lies in the latitude of 12° 5′; and here Malabar, or Malayala properly ſo called, ends.

We now come to the kingdom of *Canara*, which is partly under the dominion of Tippoo Sultan, and partly divided under that of the Marattas and different petty princes, the latter of whom have maintained themſelves here and there in the mountains. On the other ſide of mount Illi, the language, manner of life, and in a certain meaſure the legiſlation of the inhabitants of Malabar, begin gradually to ceaſe, and to be ſucceeded by thoſe of the natives of *Canarà*. Both nations, however, acknowledge one ſyſtem of religion; worſhip the ſame deities; and in their liturgy employ the Samſcred language. Anquetil du Perron is under a miſtake, when he ſays, that the Tamulic language is generally uſed on the coaſt of Malabar. It may be eaſily perceived, that he never viſited but a few maritime towns, where the merchants indeed ſpeak both the Malabar language and the Tamulic. In the interior

* That pirates formerly reſided in the neighbourhood of Mount *Illi*, which is mentioned by Ptolemy under the name of ΕΛΑΓΚΩΝ, or ΕΛΙΓΚΩΝ, as an emporium, or place of trade, and that even in the preſent century the pirate Angria had eſtabliſhed himſelf on this coaſt, is well known. For an account of Angria, ſee Clement Downing's *Hiſtory of the Indian Wars, with an Account of Angria the Pyrate.* London 1737, 8vo. The appellation of *Molandis* given to theſe ſea-robbers is to me entirely new. *F.*

parts of the country, the inhabitants uſe only the former, which is totally different from the Tamulic, though both theſe dialects have been originally derived from the Samſcred. In the ſecond book I ſhall explain this ſubject farther *.

HAVING now finiſhed the topographical deſcription of the moſt remarkable cities, towns and places in Malayala, I ſhall add the diſtances of ſome of them from Cochin; which, as I have already ſaid, lies in the latitude of 10° north, and in the longitude of 75° 52′.

PLACES.

	Leagues
Calicut is diſtant from Cochin, towards the north, by ſea — —	30
Cudungalur, or *Cranganor*, towards the north, by water — —	5
Palacaticeri, by land — —	30
Vettiacotta, towards the north-eaſt —	12
Maleatur, towards the north-eaſt, by water	10
Verapole, towards the north-eaſt, by water —	3
Codomangalam, towards the eaſt, by land and by water — —	15
Aragoſhe, towards the eaſt, by land —	20
Modelasodam, towards the eaſt, by land —	30
Ciuncam and *Nediala*, towards the eaſt, by land — — —	32
Mòhatuſhè, towards the eaſt, by water —	19

* All the Indian languages and characters uſed on this ſide the Ganges, ſeem to be derived from the Samſcred: and even the religious ideas of the natives are only here and there modified in a different manner. The Indian literature, branched out into ſo many languages, merely on account of the great extent of the country, was introduced at the ſame time as its religious worſhip. *F.*

Cagnara-

	Leagues
Cagnarapalli, towards the ſouth-weſt, by land and by water — —	32
Vaypur, towards the ſouth-weſt, by water	28
Corolongatta, towards the ſouth-weſt, by water — — —	14
Cadalarutti, towards the ſouth-weſt, by water — — —	12
Caturcàda, towards the ſouth, by water —	14
Alapuſhe, towards the ſouth, by ſea and by water — — —	12
Muttam, towards the ſouth, by water —	6
Porrocàda, or *Porca*, towards the ſouth, by water — — —	14
Cayamcollam, or *Calicoulon*, towards the ſouth, by ſea and by water —	18
Collam, by ſea and by water —	24
Tiruvandabu am, towards the ſouth, by ſea and by water — —	40
Angutenga, or *Angenga*, towards the ſouth, by land, by ſea, and by water —	34
Coleci, towards the ſouth, by ſea —	52
Padmanaburam, towards the ſouth, by the interior high road — —	52
Cottaram, or *Cottate*, towards the ſouth, by the interior high road —	64
Cape Camari, by ſea — —	72
Tovala, towards the ſouth, by land —	74

In this calculation the windings and turnings of the roads have been taken into account; for none of them proceed in a ſtraight line. The poſt, called in the Malabar language *Angela* *, travels indeed along

* That the poſt has been introduced into India, and diſtinguiſhed by the name of *Angelà*, was before unknown. A kind of poſt was eſtabliſhed formerly in Perſia. Certain perſons, em-

along the high road, in the interior part of the country, which is the ſhorteſt and ſtraighteſt; but the Europeans dare not uſe it, leſt the Brahmans ſhould be polluted by them. For this reaſon the Europeans muſt paſs along the ſea-coaſt, which is inhabited only by fiſhermen, and people of the loweſt caſts. Hence it happens, that few Europeans have the leaſt knowledge reſpecting the interior part of the country, though they talk a great deal of their travels in India. The European miſſionaries, however, beſides other privileges and advantages, have a right to employ umbrellas of as large a ſize as thoſe uſed by the Indian princes; and by means of this privilege they may go over the whole interior part of the country; only they muſt take care not to approach too near to a temple where a feſtival is celebrated in honour of any deity.

ployed by the king for carrying letters, ſmall articles, and diſpatches, and who were called Αγγαροι (Angari), had a right to require of all thoſe whom they met to remove out of their way; to take from them horſes, ſhips, and carriages, &c.; and to compel the owners themſelves to carry burdens. This compulſive ſervice the Greeks diſtinguiſhed by the name of Αγγαρειον, a word derived from the Perſian, which is to be found in the New Teſtament, Matth. xxvii. This old Perſian word, *Angaros*, ſeems to have an affinity to the Indian word *Angelà*; and it is not improbable that the Perſians borrowed their eſtabliſhment of the poſt from the Indians, or the latter theirs from the Perſians. I am almoſt inclined to think that it was firſt introduced among the Indians. The above-mentioned couriers are called in Perſia, at preſent, *Tſchaptar*, that is, thoſe who ride on a full gallop. *F.*

CHAPTER VII.

Population of Malayala—Manners, Cuſtoms and Induſtry of the Inhabitants—Political State of the Country.

THE inhabitants of *Malayala*, which, comprehending all its provinces from Cape *Illi* to *Tovala*, is 120 Indian miles in length; and from the Gauts to the ſea, between twenty-five and thirty in breadth, conſiſt, beſides the native Indians, who are partly Pagans and partly Chriſtians, of Arabs, black and white Jews, Canarians, and Europeans of different nations, who have there formed eſtabliſhments. In the year 1771, the Chriſtians of St. Thomas, according to M. Florentius à Jeſu, the biſhop and apoſtolic vicar on the coaſt of Malabar, amounted to 94,600. In the year 1787, when a poll-tax was about to be impoſed on them by the king of Travancor, they eſtimated their number themſelves at 100,000 perſons. Ten thouſand of them, I confeſs, loſt their lives during the war againſt Tippoo Sultan; but ſtill there will remain 90,000 Catholic Chriſtians, who follow the Syrio-Chaldaic ritual. They have in their poſſeſſion ſixty-four churches, ſome of which however were deſtroyed by Tippoo. The Jacobites have thirty-two churches, to which belong 50,000 Schiſmatics. Theſe, therefore, form all together 140,000 Chriſtians, who adhere to the Syrio-Chaldaic rites. There are likewiſe ſeventy-five churches of the *Mucoas* and *Paravas* on the coaſt of Travancor; and twenty churches belonging to the Latin

ritual, which lie in the diſtrict between *Porrocada* and Cape *Illi*. All theſe churches can muſter more than 100,000 Chriſtians, newly converted to the Romiſh faith. The number of the Jews who reſide at *Mattincera*, *Muttam*, and *Cayamcolla*, may be about from 15 to 20.000. To theſe muſt be added 100,000 Arabs, eſtabliſhed there ſince the ninth century; alſo the *Canarians*, *Banians*, *Cettis*, and *Cumuttis*, who together amount to 30,000 ſouls; and, laſtly, 15,000 Europeans, Creoles, Meſtiſes, and *Topazis*, who are partly Catholics, partly Lutherans and Calviniſts. But far greater than the ſum-total of all theſe foreigners, is the number of the original inhabitants of the country. The former may be eſtimated at 400,000, the latter at 1,600,000, ſo that Malayala contains above two millions of inhabitants. This calculation was made too at a time when the population of the country had greatly ſuffered by the wars with Hayder Ali Khan and Tippoo Sultan. If we reflect, therefore, that this diſtrict is not very large, that it is interſected by a great number of ſtreams, and that on the eaſt it is bounded by high mountains and impenetrable foreſts, it is evident that, in proportion to its cultivated ſurface, it is extremely well peopled *. This is to be aſcribed chiefly to the ſimple and temperate manner in which the Indians live, as they eat nothing but rice, milk, fruit, herbs, butter, coco-nut oil, fiſh,

* This population, in a country ſo ſmall as the coaſt of Malabar, or Malayala, is undoubtedly very great. About forty *coſs* or Malabar miles make a degree. This coaſt, therefore, contains at moſt 450 geographical ſquare miles, and to each of theſe there are conſequently almoſt 3703 perſons. In other parts of India a far greater number of perſons live on a ſquare mile; but we muſt take into conſideration the mountains, foreſts, lakes and rivers in Malabar, and alſo the devaſtation occaſioned in the country by the mercileſs Tippoo Saib. *F.*

and

and other kinds of food which are eaſy of digeſtion, and promote the generative powers *. Monogamy, which prevails among the Chriſtians and Pagans, though among the latter it is not general, contributes alſo to increaſe the population; for, by theſe means, the affection between parents and children is preſerved, and that alſo between huſband and wife. Another circumſtance which tends to promote population is, that all young women, without exception, muſt marry. One of the chief objects of every father, whether Chriſtian or Pagan, is to procure huſbands for his daughters; and when he is not able to give them portions, he is aſſiſted either by the caſt to which he belongs, or by the Chriſtian congregation of which he is a member. There are here neither convents, nor any other eſtabliſhments, in which young women can be immured; but they are obliged, as already ſaid, to enter into the ſtate of matrimony, and to gain their livelihood by the labour of their hands. The Indians are not fond of celibacy, and the ſtate of widowhood is held in the utmoſt contempt. The women in Malabar, indeed, bring forth few children; but the loſs occaſioned to population by this natural deficiency is fully ſupplied by the great number of marriages. The expence of rearing children is alſo rendered extremely eaſy, as they require very little for their nouriſhment

* The author ought not to have called milk, butter and coco-nut oil food eaſy of digeſtion. The continual uſe of milk renders it at length very heavy for the ſtomachs of moſt people. The fat parts of butter and coco-nut oil are indigeſtible; and as the acid parts of fat ſeparate from it, this acid attacks the ſtomach and the bowels. Now the Indians uſe no fleſh, which contains abundance of alkaline parts, and therefore the acid cannot be neutraliſed by theſe parts. It is, however, true in general, that the great moderation of the Indians, though indeed often occaſioned by want, contributes greatly to their healthfulneſs. That ſuch moderation promotes the generative powers is very doubtful. *F.*

and clothing *. In the ſecond book I ſhall give a fuller account of theſe and other cauſes which contribute to increaſe the population of India. I muſt, however, not omit here to obſerve, that it is impeded alſo by very great obſtables. Among theſe are:

1. The ſmall-pox, which, in India, are extremely malignant, and which every year ſweep off many thouſands †.

2. Polygamy, and the celibacy of a great number of perſons who cannot reſolve to confine their affections to one object ‡.

3. The continual wars and revolutions in India, by which a great number of men are deſtroyed.

4. The oppreſſion of ſovereign princes, who impoſe on their ſubjects exceſſive labour, and by theſe means ruin many perſons both married and unmarried.

* Monogamy, the great care employed by parents to get their daughters married, the want of nunneries, the great honour in which marriage is held in India, and the little expence required for educating and clothing children, are the real cauſes of the increaſe of population in that country. Even among us the middle and lower claſſes would produce more children were they not afraid of the expences of education. *F.*

† I have, in general, obſerved, that the ſmall-pox are malignant where the body, in order to prevent perſpiration, is frequently rubbed over with fat or oily ſubſtances. Dirtineſs, immoderation, or luxury in eating and drinking, and particularly the uſe of heating things, greatly increaſe the malignity of the diſeaſe. A confirmation of what I have here aſſerted, may be found in America, at the Cape of Good Hope, in Africa among the Negroes, and among the Calmucks in Ruſſia. Among people who employ the warm bath, as the Ruſſians, Turks, Perſians, &c. the ſmall-pox are leſs malignant. *F.*

‡ That the polygamy of the Mahometans and Indians of higher rank does not contribute to population is certain: for, 1ſt, polygamy deprives many a male of a female; 2d, it occaſions more female children to be born, and conſequently deſtroys the true proportion ſo well ſuited to monogamy.—Perhaps the polyandria of the women among the Nayrs cauſes more males to be brought into the world, and thus ſupplies the deficiency.

5. The ſlave trade, by which ſeveral thouſands of men are ſold annually, like cattle, and ſent out of the country.

The complexion of the natives of Malabar is brown, but much brighter than that of the *Tamulians*, who inhabit the coaſt of Ciòlamandala. The *Mucoas* or fiſhermen, the *Paravas* or people who manufacture and dye the cotton articles with which they carry on trade, and all thoſe who reſide on the ſea-coaſt, are totally black; becauſe, by the nature of their employments, they are always expoſed to the heat of the ſun, and to the ſea air. The nobler caſts, and other families who live in palm-gardens and encloſures*, are much fairer; becauſe they ſpend the greater part of their time under the ſhade of trees, and are ſurrounded by a milder atmoſphere, which moderates the heat of the ſun. I have ſeen Brahman women, both married and unmarried, who were uncommonly beautiful. The moſt of the female Indians have fine long hair, black eyes, extended ears which are pierced, and ſtraight delicate perſons. They are accuſtomed to waſh themſelves twice a day; to anoint their bodies every week with coco-nut oil, or the white of an egg; and to rub their ſkin with a plant called *Incia*, the rind of which has the property of removing all filth. This ablution and friction ſtrengthen the body, and at the ſame

* It is well known, that the ancient Greek authors have obſerved, in regard to the Indian literati and perſons of rank, that they lived in woods, and places planted with palm-trees.—The intelligent reader will here recollect Otaheite, where thoſe who are under no neceſſity of expoſing themſelves to the ſun and the ſea air, have a pale-brown colour, inclining to yellow; and where the complexion of the moſt beautiful women approaches nearer to the colour of the Europeans than that of the men, ſo that an agreeable ruddineſs can be ſeen to fluſh in their cheeks when they are animated. The *Tautaus*, or labouring claſs, are much browner; ſo that one might believe they belong to another race. *F.*

time

time prevent too violent perſpiration. Till their thirtieth year they are ſtout and vigorous; but after that period they alter much faſter than the women in any of the nations of Europe *. Early marriage, labour and diſeaſes exhauſt their conſtitutions before the regular time of decay. They are lively, active and tractable; poſſeſs great acuteneſs; are fond of converſation; employ florid expreſſions, and a phraſeology abundant in images; never carry any thing into effect till after mature deliberation; are inquiſitive and prying, yet modeſt in diſcourſe; have a fickle inconſtant diſpoſition; make promiſes with great readineſs, yet ſeldom perform them; are importunate in their requeſts, but ungrateful when they have obtained their end; behave in a cringing obſequious manner when they fear any one, but are haughty and inſolent when they gain the ſuperiority; and aſſume an air of calmneſs and compoſure when they can acquire no ſatisfaction for an injury, but are malicious and irreconcileable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themſelves with law-ſuits, becauſe they preferred the gratification of revenge to every conſideration of prudence. The men, both of the higher and lower claſſes, bind a piece of cotton cloth round their loins, and for the moſt part leave the remainder of the body uncovered. The women of the inferior caſts go about almoſt in the ſame manner. The wives and daughters of the Brahmans, on the other hand, conceal the upper part of the body with a piece of fine cotton cloth, the extremity of which is thrown over the ſhoulder. They go bare footed; but wear a

* Bruce alſo, during his travels through Arabia, obſerved that the women ſoon acquired every mark of old age, and that they left off child-bearing at an early period. This, perhaps, has given riſe to polygamy in Arabia. *F.*

great

great many ornaments, which generally conſiſt of three or four bracelets of braſs, a necklace of gold or precious ſtones, and ear-rings of gold or of diamonds. They bind their hair together in a roll on the top of the head, and paint on the forehead ſome ſacred mark. They bear in their hand an umbrella of palm-leaves, which they always hold before their face when they meet any of the male ſex. They, however, turn ſpeedily round, in general, when a man has paſſed them, and ſeem to caſt a wiſtful look towards him. This is a plain proof that in every country of the globe the daughters of Eve are ſubject to the like weakneſſes.

The houſes of the nobility and opulent perſons conſiſt of two ſtoreys. Before the loweſt there is generally a ſmall hall, ſupported by thin pillars of *Teka* wood, which is of a yellow colour, and exceedingly hard. This hall is called *Varanda*, and ſupplies the place of a parlour. The upper ſtorey is called *Malaga;* and in this the Indians are accuſtomed to ſleep, to ſtudy, or to perform any buſineſs in which they do not wiſh to be interrupted. A building, which conſiſts of ſeven ſtoreys, is called *Elàmmaliga*, that is, a tower; and is conſidered as a habitation which none but a king or reigning prince dare inhabit. The huts of the poor people are conſtructed of the branches of the coco-nut tree interwoven through each other; and are covered with its leaves, or with ruſhes or ſtraw. The entrance into theſe huts is low, and the interior part of them is dark. Their whole furniture conſiſts of a *Kattila*, or bed-frame, on which a mat is placed; a few flat diſhes of copper or braſs; a *Kindi*, or braſs drinking veſſel with a ſpout; a pot or kettle, in which they boil their rice; a *Vilacca*, or round lamp of iron or braſs, faſtened to a chain, by which it can be ſuſpended in the middle of the hut; and a large

wooden

wooden mortar, in which they pound their *Nella*, or unſhelled rice. Though the Indians ſee daily before them the furniture and cooking utenſils of the Europeans, they have never yet thought proper to make uſe of them. The cuſtoms prevalent among them above three thouſand years ago ſtill remain unchanged *. We muſt, however, do the Indians the juſtice to confeſs, that they are very well acquainted with agriculture, botany, gardening, hunting, fiſhing, and architecture †. Their ſtyle and taſte

* There are various reaſons which prevent the Indians from imitating the houſehold furniture and cooking utenſils of the Europeans. The poorer ſort of people cannot do it, on account of their circumſtances; and the rich will not, becauſe they hate and deteſt the whites, by whom they are oppreſſed. Beſides, many of the European cuſtoms, articles of furniture, &c. are not ſuited to the climate of India. The attachment of the Indians to every thing handed down to them by their anceſtors, ariſes from that pride prevalent among all little cultivated nations, who, like the Chineſe for example, conſider what they themſelves poſſeſs as the beſt in the world. *F.*

† The object of agriculture in India is almoſt excluſively rice, and that kind of it the growth and increaſe of which are particularly promoted by inundating the fields. As the chief point is to deviſe proper means for watering the land, the large rivers have been divided into ſmall ſtreams, and conducted by ditches and canals to the neareſt plains. When the rivers are not ſwelled up by abundant rains, ſo as to overflow their banks, the water is raiſed by machines put in motion by men or oxen; or large reſervoirs are formed, which the Europeans call *Tangs* or *Tanks*. In theſe reſervoirs the rain water, which pours down in torrents during the time of the monſoons, is collected, and afterwards conveyed through different channels to the rice fields. A great deal of ſeſamum is ſown on account of its oil; and poppies, particularly in Bengal, are cultivated, in order to produce opium. Millet, maize, and the kind of rice which grows in dry ſoil, are leſs generally cultivated. Rice, when freed from the huſk, is called *Nella*. Every Indian has in his houſe a wooden mortar and peſtle for reducing it to that ſtate.—Horticulture, in India, conſiſts only in planting certain portions of ground with palms and different kinds of fruit trees. The fruits are figs, oranges, lemons, pomegranates, &c. The coco, areca, and butter-palms are the trees moſt

taſte are indeed extremely wretched; but they poſſeſs a wonderful aptitude for imitating the arts and inventions of the Europeans, as ſoon as the method has been pointed out to them. The greater part of the houſes in Malabar are built of *Teka* wood, which is much harder and heavier than oak, and which withſtands corruption for a very great length of time. I have ſeen ſeveral houſes more than 400 years old, which during that period had ſuffered little or no decay. The palm-leaves with which they are covered, and the above wood, have the property of attracting the moiſture, and of ſuffering it again to

moſt common in gardens: roſes, jaſmin, and different kinds of lilies, are reared on account of their ſmell.—Botany is comprehended only in the *Upaveda* books, written in the earlieſt periods, in the Samſcred language; one diviſion of which, the *Adſchurveda*, gives an account of the uſes of the Indian plants, together with the method of cultivating them. This part of the ſacred books is, however, ſtudied by very few of the learned Brahmans. It is not improbable that it contains a number of obſervations carefully made and collected in the moſt remote ages, though it may readily be ſuppoſed that a great deal of uſeleſs and ſuperſtitious matter muſt be interſperſed throughout them; for every plant and flower is dedicated to one or more of the Indian deities. Lovers in India have the art, as may be ſeen in the play called *Sacontala*, to expreſs various ideas by flowers, and by the method of arranging them, or interweaving them into garlands; and this art is, no doubt, taught in the before-mentioned work.—Hunting is the occupation of great men and princes, who employ, for that purpoſe, tamed leopards *(Tſchittahs)*, falcons, dogs, nets, and a great number of attendants.—Fiſhing is the employment only of the *Mucoas*, or perſons of the meaneſt and loweſt claſſes.—The architecture of the Indians, in their large public buildings, and particularly thoſe devoted to religious worſhip, or the ſciences, ſuch for example as obſervatories, is far from being contemptible. Their cement, with which they mix oil, is durable, and almoſt indeſtructible. Their ſtyle in their oldeſt edifices, ſuch as the temple of Elephanta at Bombay, has a great likeneſs to the Egyptian. Whether the Indians were taught architecture by the Egyptians, or the Egyptians by the Indians, will always remain doubtful, until better and more deciſive proofs are produced to determine the queſtion. *F.*

eſcape,

eſcape, as ſoon as a breath of air begins to ſtir, or the ſun to ſhine. Hence it happens, that theſe houſes are much healthier than thoſe of ſtone and lime; which, if not allowed to dry properly, evaporate, for a long time after they are built, a great many calcareous and highly pernicious particles *.

The Indians, after the manner of all the oriental nations, never eat at noon. In the morning, before they go out to labour, they generally take their *Cagni*, or beverage conſiſting of water in which a certain quantity of rice has been boiled till all its mealy, nouriſhing, and cooling particles are diſſolved. After this breakfaſt they proceed to their labour, and continue it without interruption till about four o'clock. An hour after, or ſometimes later, they take their evening meal; go to ſleep at ſun-ſet, and riſe next morning at break of day. This mode of life is perfectly agreeable to the nature of man, for whom the elements and heavenly bodies were created. It not only ſaves the Indians a great deal of oil, but ſecures to them agreeable repoſe, and preſerves their bodies healthful. The day and the night are almoſt always of the ſame length near the equator, and therefore they ſeldom or never depart from the above regular courſe. The women are obliged to cook, and to place the diſhes on the table. The huſband and wife never eat together; for the Indians conſider it as indecent, and contrary to that reſpect which is due to the former. The conſequence is, that their meals are very ſhort; and

* The Teka wood (*Tectona grandis* LINN. GMEL.) employed in India for building houſes and ſhips, is indeed ſtrong and durable; but the dry climate of that country is one of the chief cauſes why edifices conſtructed of ſuch timber ſtand ſo long. The common people in India build houſes of mud and loam, the walls of which are infeſted by centipedes (*Scolopendræ*), ſcorpions, and ſnakes; ſo that it is not only unpleaſant, but dangerous, to reſide in them. *F.*

that

that nothing takes place, in the preſence of the reſt of the family, which can offend againſt decency or good manners. At table they uſe merely the right hand; for the left, with which they waſh the lower part of the body, &c. they look upon as unclean. The rice is ſerved up on a broad banana leaf, which ſupplies the place of a diſh; and near it is placed the *Karil*, that is, ſoup which conſiſts of herbs, fruit, pepper and cardamoms. It is exceedingly well prepared; has a delicious ſmell, and a pungent taſte. This ſoup they pour, at different times, over the rice, which in very ſmall morſels they put into their mouth with the right hand. If they have no *Kail*, or ſpoon, they employ in its ſtead a *Mava* leaf rolled together. When their meal is finiſhed, they throw away their diſh and ſpoon, becauſe leaves of the like kind may be every where found. Perſons of condition, however, employ at their meals veſſels of copper and braſs, which they keep remarkably clean, and which are always waſhed after they have been uſed. They eat, along with their rice, ſour milk and butter, or herbs which have been baked in butter or oil. The king of Travancor has generally at his table fifteen different kinds of ſoup, which are varied from time to time. He eats alſo preſerved nutmegs with his rice, which of itſelf has an excellent and aromatic taſte.

During their meals the Indians ſit down on a mat ſpread out on the floor, and, according to the oriental cuſtom, place their legs acroſs each other under them. They drink nothing but water; and when they wiſh to quench their thirſt, they pour it from their *Kindi*, or drinking veſſel, directly into their throat, without letting it touch their lips. When the men have ended their meal, it is then the women's turn; and as ſoon as theſe have finiſhed, they repair altogether to a river or pond, where they waſh themſelves,

themſelves, and mutter over various forms of prayer*. This ablution is called *Sandhivanana*, that is, the evening's devotion; and is directed either to *Shiva* or *Viſhnu*, *Bhagavadi* or *Bhavani*, to the goddeſs of nature and her children, the ſtars and the elements. They are convinced that the whole world, with every thing in it, had a beginning; that it will endure for a certain period, and at laſt have an end: and this belief conducts them to exalted ideas reſpecting their preſent and future deſtination. Never are they heard to pronounce an indecent word, except on the feſtival of *Shiva*, or *Bhagavadi*, in honour of which deities they always ſing obſcene ſongs. As for love letters, they are totally unknown to them. No young man dare venture to viſit the object of his affection at her home; for the parents, on whoſe will the marrying of the girl depends, would conſider this as an infringement on their right. This obſervation, however, is applicable only to the nobility and families of diſtinction; for people of the lower caſts have manners and cuſtoms peculiar to themſelves. Thus, for example, when they addreſs themſelves to a prince, brahman, magiſtrate or ſuperior, they ſalute him by folding the hands together, raiſing them above their head, letting them then fall down, turning the fingers of both hands three times outwards, and raiſing up their folded hands again. They then place the left hand on their breaſt, the right on the mouth, and in that poſture wait for permiſſion to ſpeak. This ceremony is called *Tolunu*. When a ſcholar wiſhes to addreſs his preceptor, he muſt firſt proſtrate himſelf at full length before him. This method of ſhewing reſpect is

* Such readers as are acquainted with the different voyages to the South Seas, will here be ſtruck with the ſimilarity between the Indian manners and thoſe of the natives of Otaheite. *F.*

called

called *Shaſhtanga*. A ſcholar never dares to ſit down in the preſence of his *Guru* or teacher *.

The induſtry of the Indians does not ariſe ſo much from their ingenuity, as from the fertility of the ſoil which they cultivate. They plant rice, pepper, the areca tree, millet, ginger, ſugar-canes, *magnel* or ſaffron, beans, peaſe, and *nudira*, a kind of corn which they uſe for feeding horſes. From the ſeſamum, of which they raiſe alſo great quantities, they procure an oil, employed either for burning in their lamps, or for anointing their bodies during their luſtrations. Prunes, tamarinds, cardamoms, wild cinnamon or *Caſſia lignea*, *Caſſia fiſtula*, long pepper, *Ciaca*, *Teka*, *Biti*, *Ayani*, *Mava*, and *Sandal* wood, grow here without any nurſing or care. Of the ſo called *Nella*, or rice in the ſhell, there are three kinds, viz. *Virippa*, *Mundaven*, and *Puncia*. The firſt kind is reaped in September, the ſecond in December or January, and the third in March or April. Theſe three crops, however, are not procured from the ſame field; and the laſt, during the ſummer, is brought forward by ſtrong and often repeated watering. The water is drawn from the rivers in buckets, and conducted to the rice-fields by channels between them. The *Nella* is reaped in ſuch a manner that the ſtraw is left ſtanding on the ground: it is then threſhed; ſcalded in hot water; ſpread out on mats, where it is left to dry in the ſun; and afterwards preſerved in *Patajas*, or granaries, built of *Teka* wood. Thoſe people who in the courſe of the year uſe only a ſmall quantity of *Nella*, hoard it up without ſcalding it, and ſubject it to that operation as they conſume it. The

* The great reſpect paid to ſuperiors and preceptors among the Indian nations, ſhows that they poſſeſs a certain degree of cultivation, and a delicate ſenſe of moral obligation and gratitude. *F.*

ſcalding and pounding, as well as every other preparation of the *Nella*, are left entirely to the women. When it is dried, pounded, and perfectly white, though ſtill raw, it is called *Ciorra*, and in the Samſcred language *Annam* or *Odanam*. The ſtraw, as already mentioned, is left ſtanding on the ground in order that it may rot and ſerve as manure. If it be not ſufficient for that purpoſe, they make ſmall pits here and there in the ground, fill them with leaves and tender twigs, which they cover with earth; and in this manner prepare whatever quantity of manure may be neceſſary. As the Indians conſider cow-dung to be ſacred, and daub it over their houſes, it may be readily conceived that they never carry it out to their fields. All the lands, without exception, belong to the king, who ſells them at pleaſure, or lets them on leaſe. The *Olà*, or deed, in virtue of which the ſovereign diſpoſes of any piece of ground, and puts a perſon in full and free poſſeſſion of it, is called *Attipèra* or *Attiperòla Caranam*. If the *Olà* relates only to the leaſe of ſuch a piece of ground, it is named *Pàttòla*. The caſe is the ſame in regard to the ſale or leaſe of a palm-garden.

That fruit, called in the Malabar language *Tenga*, and in the Samſcred *Saſyaga*, is a large nut produced by the real palm-tree, or *Tengamaram*. When the young trees are carefully watered, they bear a number of ſuch nuts at the end of five years. This tree and its fruit ſupply almoſt every thing neceſſary for the wants of man. Small ſhips, houſes and roofs are formed of the trunk. Of the huſk of the nut ropes are made; and the ſhell is employed for diſhes and ſpoons. If the fruit be not quite ripe, the milk in it affords an excellent, cooling, and very wholeſome beverage. When the milk is converted into a kernel, an oil is expreſſed from it. The ſap

which flows from the branches, gives the agreeable well-tasted *Sura*; and, when distilled, becomes a kind of brandy. If it be placed in the sun, with the addition of a little *Nella*, it is converted into strong vinegar. Of the tender bark of the tree, a sort of coarse linen is prepared. If the kernel be bruised while young, a kind of sweet cream will be obtained; and the pith extracted from the upper young shoots of the tree is employed for preparing the so called *Aciara*, a kind of confection which is eaten with rice. The substance which remains after the oil has been expressed from the kernel, and which is known by the name of *Pinàca*, supplies food for swine, ducks and poultry. In a word, I have reckoned up forty different properties which this tree possesses, and which are all useful to man.

Ginger grows at *Cadaturutti*, *Adirampushe*, *Codamalur*, and, in general, in districts to which the sea-water cannot penetrate. The small black pepper is a kind of ivy, planted for the most part at the bottom of trees, the trunks of which are tall. Large forests of it may be found at *Aragoshe*, *Porùita*, *Valaya*, *Vaypur*, and every where at the foot of the Gauts, where the soil is black, rich, argillaceous, and hot. The wild cinnamon grows in gardens as well as in the woods; and it is not improbable that it would equal in goodness that produced in the island of Ceylon, were it treated with proper care. The coffee plant propagates readily in the gardens and groves, and is not easily extirpated where it has once taken root; but it is not cultivated by the natives of Malabar, who bestow their attention on other productions of more utility.

The different kinds of wood known under the names of *Teka*, *Viti*, *Ayani*, and *Ciaca* or *Plava*, all grow on the mountains. The *Teka* wood is em-

ployed chiefly for building houſes and ſhips. Of the *Viti* commodes, ſmall tables, ſide-boards and bureaus are made. The foreſts are let upon leaſe by the king. The principal leſſee of theſe kinds of wood, during my ſtay in India, was *Mattu Taraguen*, a Chriſtian native, poſſeſſed of great property.

The cardamom is an aromatic production of a triangular form, and a hot fiery taſte. This plant is about three or four feet in height, and has at the top a few broad, green, prickly leaves. Its ſtem, which is ſmooth, has neither leaves nor branches. From its root, concealed by the earth, there ariſe a few fibres, which bend backwards in a parabolic direction, and bear ſome ſmall pods, that contain the ſeeds incloſed in four different ſmall capſulæ. This production is ſtronger than pepper, and of more value. It is found at the bottom of the Gauts, at *Maleatur*, *Codomangalam*, *Vaypur*, and various other places. It is fond of growing under the ſhade of large thick-leaved trees, through which the ſun cannot penetrate, and where the ſoil is manured by the fallen leaves that have rotted in the moiſture. Pepper and cardamoms belong to the *Bhandàraga*, that is, the royal revenues; and no private perſon is permitted to trade with either of theſe articles. The king makes a real monopoly of them. Formerly thoſe who ſmuggled them out of the country had their noſe and ears cut off; but at preſent they are puniſhed only with impriſonment. In regard to all the other productions of India trade is free; becauſe the kings, in ancient times, were of opinion that it was contrary to their dignity to cauſe them to be ſold on their own account. The modern kings, however, are not aſhamed to act the part of merchants; but from this conduct their dominions derive very little benefit.

It appears, from what has been here ſaid, that the inhabitants of Malayala are ſupplied with every neceſſary which their climate or manner of life can require; that the country produces much more than is annually conſumed; and conſequently that the inhabitants ſell a great deal to foreigners, and receive in return every year conſiderable ſums of money. Beſides what they uſe themſelves, they annually ſell 10,000 bags of rice, and 1000 *candil* of pepper, to the Engliſh alone; who, in my time, paid for each *candil*, of 500 pounds, ninety rupees. The Engliſh alſo gave to the king of Travancor, for each *candil* of Malabar cinnamon (called of the old *Caſſia lignea*), eighty rupees; and Malabar ſupplied at leaſt 500 *candil* *. To this may be added 1000 *candil* of pepper ſold every year to the Dutch; and 1000 *candil* more which the king delivered to the Chineſe, Arabs, and other merchants, who ſold it again on their own account.

I ſhall ſay nothing of the ſale of *Teka* wood, which the Arabs and Perſians employ for building their ſhips; nor of the trade carried on with cardamoms, as well as *Copra*, large quantities of which are every year ſent to Perſia, Arabia, and other

* Since the Engliſh have taken from the Dutch the iſland of Ceylon *(Singhala)*, and got poſſeſſion of the real cinnamon tree, *Laurus cinnamomum* LINN. they will make little or no uſe of the Malabar cinnamon, *Laurus caſſia* LINN. which is perhaps only a variety of that of Ceylon. The Malabar cinnamon will in time be totally forgotten and baniſhed from commerce; as the real cinnamon tree, as well as thoſe which produce nutmegs and cloves, have been raiſed from the ſeed, and planted ſeveral years ago in the iſles of Reunion and France (Bourbon and Mauritius), and alſo in the Sechelle iſles, Guadaloupe, Jamaica, and the northern Circars. This much is certain, that the Malabar cinnamon has not ſo aromatic a ſmell, and does not contain ſo many particles of ethereal oil, as that of Ceylon. The former, hitherto, has been imported to England only through neceſſity, in order to prevent the ſale of the latter. *K.*

eaſtern countries. *Anandacetti*, a merchant at *Mattincera*, always kept by him, for ſale, *Teka* wood to the value of five lacks of rupees*. The ſtuffs and different articles of cotton which he had in his warehouſes, without reckoning other merchandiſe, were worth four lacks more. This man purchaſed and ſold, ſometimes in a quarter of an hour, a whole ſhip's cargo valued at five millions of rupees. Such inſtances are not uncommon in India. The merchants ſhow to each other catalogues of their goods; ſelect the principal articles by which they think they can acquire profit; mark and eraſe, ſell, exchange and purchaſe, according as they find it for their advantage; and in this manner gain often in a ſingle hour incredible ſums. The king of Travancor purchaſes every year, from the Europeans, iron, cannon, and cloth for the uſe of his ſoldiers; but as the merchandiſe which he gives in return amounts to much more than the value of theſe articles, the Engliſh and Dutch are always in his debt. This in general is the reſult in regard to the balance of the Malabar trade; and we here ſee where the French crowns, the Dutch ducats, the Venetian ſequins, the Spaniſh piaſtres, and the Portugueſe liſabonines at laſt remain.

THE king lets the lands on leaſe, four different ways:

1. Inſtead of money which he has to pay for military ſervice performed; ſo that in time of peace a portion of land is aſſigned to each ſoldier. This land he muſt cultivate, and is obliged to live on its produce.

2. As *Canam*, or in lieu of a certain capital equivalent in value to ſuch a piece of ground, and which

* A lack amounts to about 12,500 l. ſterling.

is

is lent to the king as proprietor for a certain period mentioned in the leaſe or deed. The capital lent in this manner yields ſix per cent. annually in *Nella* or rice.

3. As *Panam*, that is, on mortgage, in virtue of which the perſon put in poſſeſſion can uſe and cultivate ſuch a piece of land.

4. As *Pattam*, that is, for a certain rent which muſt be paid to the leſſee or poſſeſſor of the land, in caſe he lets it again.

In the contract, a copy of which, written on an *ola*, or palm-leaf, is kept by each perſon, it is ſaid: "I let a *Parra* of *Candam*, lying in ſuch a place, under ſuch conditions, and for ſuch a length of time." A *Parra* contains eight *Dangaſzi*; one *Dangaſzi* makes four *Nali*, and a *Nali* is equal to a buſhel of rice. *Candam* is a field: a *Parra* of *Candam* is, therefore, a piece of land of ſuch an extent that a *Parra* of rice can be ſown in it. All lands, whether let on leaſe or not, muſt bring to the king the *Muppara*, that is, three *Parra* per cent. They are ſubject alſo to another tax called *Nilavari*, which muſt be paid every ten years for the firſt evaluation and meaſuring of them. The ground and ſoil, cultivated by the people, belong every where to the king. But the pagodas or temples have around them certain diſtricts, their peculiar property, which belonged to them before this feudal ſyſtem was introduced. The nobility alone can poſſeſs rice-fields or palm gardens; but this is applicable only to the Pagans. The rents muſt be paid *in natura*; and amount to a fourth part of the income which remains after all the taxes and impoſts have been deducted.

It is unfortunately too true, that there are miniſters who exerciſe the ſevereſt and moſt cruel oppreſſion; by which means ſovereigns are rendered

odious or contemptible to their ſubjects, and whole countries and kingdoms brought to ruin. That this is ſometimes the caſe on the coaſt of Malabar will appear from what follows:—*Ceramperumal*, who reigned in the tenth century, had a great many ſons and grandſons, among whom he divided his dominions at his death. Each of them acquired a particular portion of land, or at leaſt fief *. This was a great violation of the maxims of political prudence. It is well known how ſoon the conqueſts of Alexander the Great were loſt after they had been divided among his generals. It was impoſſible for ſo many princes to unite in one common object, becauſe each had his own private intereſt, and none of them placed confidence in another. The conſequence of their weakneſs was, that they became contemptible to their ſubjects, and ſeldom or never were able to carry any meaſure into execution *Samuri*, who by the Europeans is very improperly called *Samorin*, endeavoured to acquire a ſuperiority over the neighbouring princes, by entering into an alliance with the Arabs of Calicut, who had eſtabliſhed themſelves in his dominions. He might, however, have foreſeen, that theſe Arabs would one day become his moſt implacable enemies. He was ſo fortunate as to defeat the king of Cochin in ſeveral battles; and the latter found himſelf at length obliged to ſolicit the aſſiſtance, firſt of the Portugueſe, and then of the

* Kings of the firſt rank were, the *Samuri*, and *Perumpadapil*, or the king of Cochin. To the ſecond rank belonged the kings of *Tannur*, *Codungalur*, *Parpurangàri*, *Airur*, *Cannanur*, *Edapalli* or *Rapolim*, *Cajamcollam*, *Temàli*, *Parur*, *Punettur*, *Alangatta*, *Angamàli*, and *Ayanicurra*. Thoſe of the third rank were called *Karttàva*, that is, princes or lords. Such were the *Karttàva* of *Panamucatta*, *Nandielette*, *Ciangracòtta*, *Puducòtta*, *Mapràna*m, *Muriata*, *Cunateri*, *Codacèri*, *Cettatur*, *Puttenpidia*, *Curumbilaga*, and *Cettuà*. Several of theſe petty princes and lords ſtill exiſted at the time I arrived in Malabar. *A.*

Dutch;

Dutch: but neither of theſe nations could be ſincere in their engagements to this prince; for, being foreigners, their views were directed merely to their own intereſt. By their help he was able to reduce his opponent *Samuri* to ſubjection; but, on the other hand, he was under the neceſſity of giving up a part of his revenues to the Portugueſe.

For ſome time before, the Chriſtians of St. Thomas had obſerved, to their great ſorrow, that their mortal enemies the Arabs were always acquiring more influence, and that they were gradually endeavouring to get the chief power into their hands. On that account they retired from Canara and various other provinces belonging to *Samuri*, and eſtabliſhed themſelves in the territories of the king of Cochin. This event took place ſeveral years before the arrival of the Portugueſe at Calicut. They choſe from among their own number a king, who was called *Beliarte*, and who was obliged to engage that he would defend them from the Mahometans as well as the Pagans. He reſided at *Udiampera*, a city belonging to the king of Cochin. The joy of the Chriſtians of St. Thomas, when the Portugueſe firſt arrived at Calicut, on the 18th of May 1498, may be readily conceived. They now expected not only to receive ſupport in regard to the affairs of their religion, but alſo to recover thoſe rights and privileges which they had enjoyed in the times of the *Perumpadapil*. They likewiſe flattered themſelves that the Portugueſe would aſſiſt their king, who was in a ſtate of ruin.

Such a variety of circumſtances, directly contrary to each other, were, according to their nature, inconſiſtent with public tranquillity. The war between *Samuri* and the king of Cochin continued. The faction of the former, diſtinguiſhed by the name of *Panirçurra*, was ſupported by all the princes and tribes

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in the northern parts of Malayala. The other party, at the head of which ſtood the king of Cochin, was called *Ciovarecurra*, and to it belonged all the petty princes in the ſouth. *Samuri* was ſupplied by the Arabs with arms, money, and in ſhort every neceſſary; and his ſafety depended entirely on the continuance of the war. If he made peace, he had to fear that the Arabs would revolt againſt him, as they only waited for a favourable opportunity to drive him from the throne; and this indeed actually took place in the year 1773, when he was ſtripped of his territories by Hayder Aly Khan, the king of Maïſſur. The Mahometans now publicly called Hayder Aly their protector; and believed, as he profeſſed the ſame religion, that he would treat them much better than *Samuri*, who was very much hated, not only on account of his acknowledging a different faith, but on account of his avarice, the oppreſſion which he exerciſed againſt various merchants, and the luxury and licentiouſneſs which prevailed at his court. In the above year Hayder Aly took Calicut, and deprived *Samuri* of the greater part of his territories. Thus ended the arbitrary government of one of the mightieſt kings in all India; who was able to bring into the field more than 100,000 men, and who had in his hands almoſt the whole of the Malabar trade.

The king of Cochin was able to withſtand his enemies till the year 1760; and perhaps would have gained the ſuperiority, had he been in a condition to overawe the petty princes who were dependent on his government. Theſe princes, who were not unanimous among themſelves, attacked each other's territories; carried away their ſubjects as captives; excited the chief men againſt one another; deprived ſeveral families of their property; and, as they were too weak to ſubdue an opulent and high-ſpirited

people,

people, gave to ſome private individuals full freedom to revenge the injuries which they had ſuffered. Scarcely a week now paſſed in which ſome murder was not committed. Children maſſacred their parents; and even the ſovereign was no longer ſafe in his palace. Such crimes could not remain unpuniſhed; and the inhabitants ſoon experienced that chaſtiſement which their cruelty deſerved.

The kings of Travancor had hitherto been inſignificant princes, whoſe territories extended only about fifteen or twenty miles up the country from Cape Comari; and were, beſides, not very fruitful. The ſovereign of this diſtrict, at that time *Vira Martanda Paia*, was uncle to the preſent king *Rama Varmer*. He was a man of great pride, courage and talents; capable of undertaking grand enterpriſes, and from his youth had been accuſtomed to warlike operations. As he had concluded an alliance with the king of *Madura*, it needs excite no wonder, that, agreeably to his character, he ſhould conceive the idea of making conqueſts, and of enlarging his unproductive dominions by the acquiſition of new provinces. For this purpoſe he croſſed the river *Palur* in the year 1764; fought a deciſive battle with king *Ciangaceri*, and, having entirely ſubdued him, laid waſte his territories with fire and ſword; cauſed all the palaces, and even ſome of the Pagan temples, to be demoliſhed; and took priſoners the neighbouring petty princes. The latter had been called in by *Ciangaceri* to his aſſiſtance; but they were at open variance with each other, and too much occupied with their own feuds to unite in one common cauſe againſt *Vira Martanda Pala*, who advanced to *Airucutti*, which is only three leagues diſtant towards the ſouth from Cochin. His commander in chief, *Martandapulla*, laid ſiege to the place, and continued his conqueſts, which were completed by M.

Euſtatius de Lanoy, with whom I formed an acquaintance at *Curriapalli* in the year 1777. He drove *Samuri* on the other ſide of the river from *Alangatta* and *Codungalur;* aſſigned a ſmall ſpot to the king of Cochin for his ſupport; made himſelf maſter of all the fortreſſes; put the king's troops on the ſame footing as the European; divided among them the conquered lands; cauſed them frequently to march through the country with full military parade, in order to keep the people in ſubjection to their rulers; and after *Vira Martanda*'s death, gave the kingdom, in which perfect tranquillity was now reſtored, to the preſent ſovereign *Rama Varmer*, who had juſt entered the twenty-fourth year of his age. Thus ended the dominion of the petty Malabar ſovereigns and princes: thus was humanity avenged; and thus were the crimes puniſhed, and the licentiouſneſs ſuppreſſed, by which this country had been diſtracted ever ſince the tenth century.

Before *Vira Martanda* undertook this expedition, he celebrated, at *Tiruwandaburam*, a horrid feſtival, which I have deſcribed in my *Syſtema Brahmanicum*. He cauſed ſeveral of the Pagan temples to be burnt; and this crime, one of the moſt heinous according to the principles of the Indians, could no otherwiſe be atoned for than by a very peculiar kind of purification. He was obliged by the Brahmans to get a cow made of gold, under which he was forced to creep in order to be freed from his ſins. Niebuhr and Anquetil du Perron are therefore in a great error when they aſſert, that the object of this ceremony was to raiſe the king to the degree of nobility. Both theſe authors ought to have reflected, that this tale was invented by the conquered people, to whom the king behaved with great ſeverity, merely for the purpoſe of ridiculing him. The above golden cow was preſerved, in the year 1787, in the royal treaſury

fury at *Padmanaburam*. I was at leaſt told ſo by M. Donaudi, a captain in the king's ſervice, who had ſeen it.

Of a great part of the above events I was myſelf an eye-witneſs: the account given of the reſt is taken from the information of perſons worthy of credit, and in particular from the valuable manuſcripts of Father Cruz Fernandez, a Malabar prieſt, which contain a minute relation of the war carried on by *Vira Martanda Pala*. I had an opportunity alſo of conſulting a great many original documents, quoted in this work, which were preſerved among the archives of the miſſionary eſtabliſhment at *Verapole*. I converſed likewiſe on this ſubject with the preſent king and his generals *Martandapulla* and M. de Lanoy, who all three often came to *Verapole*, and to whom we were indebted, beſides other marks of kindneſs, for freeing our convent, church, and ſurrounding diſtrict, from the payment of all taxes.

The military forces of the preſent king of Travancor conſiſt of 50,000 men, diſciplined according to the European manner; and 100,000 Malabar *Nayris* and *Cegos*, armed with bows and arrows, ſpears, ſwords, and battle-axes. He keeps two *Valia Sarvadicàriacàrer*, the *Vadakemugham* and the *Tekmugham*, one of whom is eſtabliſhed in the north and the other in the ſouth. Each of theſe has under him four other officers, called only *Sarvadicàriacàrer*. Theſe have inſpection over four ſubalterns or *Cariacàrer*; and theſe ſubalterns have under them *Pravarticàrer*, *Ciandracarer*, and *Torracarer*; or collectors of the taxes, overſeers and judges. The troops are always marching up and down through the country, to change their cantonments, to enforce the collection of the taxes, and to preſerve peace and tranquillity. Public ſecurity is again reſtored

ſtored throughout the whole country; robbery and murder are no longer heard of; no one has occaſion to be afraid on the highways; religious worſhip is never interrupted; and people may reſt aſſured, that on every occaſion juſtice will be ſpeedily adminiſtered. The preſent king has cauſed ſeveral canals to be conſtructed, in order to unite different rivers with each other and with the ſea. By his deſire alſo a very beautiful road has been completed between Cape Comari and *Cudungalur*; ſo that in the courſe of twenty-four hours he can be informed of every thing that takes place throughout his whole kingdom. After deducting the expences of government, his yearly income may amount to half a million of rupees, ariſing from trade, duties, and various kinds of fines. One half of this revenue is depoſited in the royal treaſury, and never touched but in caſes of the utmoſt neceſſity. The king, as well as all the other Pagan Indians, the chief men even not excepted, live according to the manner of the Pythagoreans, and uſe no other food than rice, milk, fruit and herbs. He generally wears a turban of dark blue ſilk; a long white robe, faſtened at the breaſt with a ſtring of diamonds; long wide drawers, of red ſilk; and ſhoes, the points of which are bent backwards like thoſe of the Chineſe. A ſabre is ſuſpended from his ſhoulders; and in the blue girdle bound round his loins is ſtuck a poniard or Perſian dagger, which can be uſed either for attack or defence. When he ſhews himſelf to the people in full ſtate, he is attended by 5000 or 6000 men, together with a great number of palanquins and elephants. At the head of the proceſſion is a band of muſicians, and two court-poets, who celebrate in ſongs his great achievements. He is borne in a palanquin; and the principal gentlemen of his court muſt walk on each ſide of it. In my time he was very much

attached

attached to the Catholic miſſionaries. As often as he paſſed by the parſonage houſe at *Angenga*, where I reſided two years, he always ſent two of the gentlemen of his bed-chamber to enquire after my health.

This ſovereign had two powerful enemies: one in the north, Tippoo Sultan, now prince of *Maïſſur* and *Concam*; and another in the ſouth-eaſt, the prince of *Arrucate*, Mohamed Aly Khan, of whom I have already ſpoken in the preceding chapter. The latter has it in his power to make an attack, by *Tovala*, one of the fortreſſes which lie near Cape Comari, towards the eaſt; and the former can attempt the ſame thing in the diſtrict of *Palacaticeri*, the laſt city in the kingdom of *Concam*, towards the weſt. Through a dread of theſe two dangerous neighbours, the king of Travancor found himſelf obliged to conclude a treaty of alliance with the Engliſh, and to make a common cauſe with them both in peace and war. As long as he enjoys the friendſhip of theſe allies, from whom he purchaſes freedom and ſecurity at a ſufficiently dear rate, and as long as he pays regularly what is due on that account, his dominions will be protected and defended; but if ever a quarrel ſhould ariſe between him and the governor of Madras, he is one of the firſt Indian princes that will fall a ſacrifice. The annual tribute which he is obliged to pay to the Engliſh, amounts to half a lack of rupees, or 25,000 Roman ſcudi. In the time of war he muſt ſupply them, over and above, with horſes, cannon, ſoldiers, and rice. He is an affable, polite, contented, prudent, and friendly man. On account of the integrity of his character, and his many good moral qualities, it is the more to be lamented that he is ſo zealouſly attached to idolatry, and is ſo much blinded as not to perceive the value of the Chriſtian religion. It cannot, however, be denied,

that

that nothing tends ſo much to rivet the affection of ſubjects, as when the ſovereign adheres to the eſtabliſhed religion, and worſhips the deity in the ſame manner as his people. *Rama Varmer* never omits being preſent at the ceremonies and devotional exerciſes of the Pagans, as will be ſeen in the following chapter *.

* This information is of the utmoſt importance to the modern hiſtory of India; and the author is entitled to thanks for having communicated it to the public. *F.*

CHAP-

CHAPTER VIII.

Missionary Affairs—Audience of the King of Travancor.

POPE Clement XIV. by an apoſtolical letter had recommended, in a particular manner, the Chriſtians of Malabar to the protection of the king of Travancor. This letter, dated July 2d. 1774, arrived at *Verapole* juſt at the time when the *Pravaticarer* of that place took poſſeſſion of our rice-fields and gardens, under a pretence that the miſſionaries, as well as the biſhop, ought to pay the uſual impoſts and taxes, which all other ſubjects were obliged to pay for their lands. We inſiſted, however, on our immunity, and repreſented to him, that *Martandapulla*, the commander in chief and prime miniſter of the former king *Vira Martanda Pala*, had declared us free from all public burdens whatever: but the *Pravaticarer* paid no regard to our remonſtrances; endeavoured to enforce payment by violent means, and for that purpoſe cauſed our convent and church to be beſet by fifty Mahometans, who ſuffered no perſon to go out or to enter. Theſe people, who at all times are ſworn enemies of the Chriſtians, behaved in ſo indecent a manner, and made ſo much noiſe, that our biſhop and apoſtolic vicar, Carolus à Sancto Conrado, was half dead with fear. I tried to compoſe his mind as much as poſſible; and as I knew that the deed by which immunity from all impoſts was ſecured to us, as well as the pope's letter, were to be found among our

papers, I ſent for the *Pravaticarer*, and, in the preſence of more than thirty Chriſtians, proteſted againſt his conduct, and ſummoned him to appear before the king. At the ſame time I wrote to Father Clemens à Jeſu, requeſting that he would repair to *Verapole* as ſoon as he could. When he arrived, we ſubmitted the whole affair to mature diſcuſſion, and at length reſolved to appeal immediately to the king.

We therefore purchaſed without delay two European paintings, a large mirror, fifteen pounds of red ſandal wood, and twelve bottles of Perſian roſe water; articles which, according to the eſtabliſhed etiquette, muſt be preſented to the king by thoſe who wiſh to obtain an audience. On the 20th of June 1780, we proceeded to *Tiruvandaburam*, and immediately made the prime miniſter acquainted with our intention. As M. Adrian Moens governor of Cochin, and M. John Torleſs governor of *Angenga*, had both written letters to the king in our favour, the miniſter embraced the earlieſt opportunity of gratifying our wiſhes; and the more ſo as we had taken the precaution to announce ourſelves as delegates from the pope, and procurators of the miſſionary eſtabliſhment.

As ſoon as we made our appearance before the gate of the caſtle, the guard preſented his arms, and the miniſter ſent a guide to conduct the perſons who bore our palanquin to the door of the palm-garden in which the king reſided. Here our coolies, or palanquin-bearers, were obliged to remain behind us, leſt, being people of the loweſt caſt, they might contaminate the royal palace. At this door we were received by the king's commander in chief, who conducted us through the palm-garden to a ſecond door, where the king was waiting for us. He received us ſtanding, and ſurrounded by a great number

ber of princes and officers. Near him ſtood his ſon, with a drawn ſabre in his hand; and, in a ſhady place were three chairs, one of which was deſtined for the king, and the other two for me and my colleague. When we had all three taken our ſeats, the attendants formed a circle around us. I then produced the pope's letter, which I had hitherto carried in a pocket-book richly embroidered according to the eaſtern manner; raiſed it aloft; applied it to my forehead in order to ſhew my reſpect for the perſonage in whoſe name I preſented it; and then delivered it to *Sampradi Keſhavapulla*, the ſecretary of ſtate. The latter handed it to the king, who alſo raiſed it up, and held it to his forehead as a token of reſpect for his holineſs. At the moment when the pope's letter was delivered there was a general diſcharge of the cannon of the caſtle. After the king had aſked us ſome common queſtions reſpecting the naval war between the Engliſh and the French he enquired of me, in particular, how long I had been in Malabar; and how I had learned to ſpeak the language of the country with ſo much fluency. "I have often obſerved," added he, "that other Europeans are either unacquainted with it, or, for want of the proper pronunciation, expreſs themſelves ſo badly that they can ſcarcely be underſtood." I immediately replied, that I had carefully ſtudied the Brahman book *Amaraſinha*. The king, on this anſwer, ſeemed highly pleaſed. "What!" ſaid he, "do you read our books?"—This is the real and principal cauſe why the king, during the whole time of my reſidence in Malabar, behaved to me with ſo much kindneſs. He entertained the utmoſt reverence for the writings and religion of his people; and as he ſaw that they were ſtudied by the Europeans, this paved the way for my obtaining from him afterwards many favours, which

were of the greateſt benefit to the Chriſtian religion.

When the king had converſed for ſome time on various topics, he ordered his miniſter and ſecretary to give ſuch an anſwer to our petition, and ſuch relief to our grievances, which we had ſpecified on an *Ola*, that we might return home perfectly ſatisfied and eaſy. For my part, I could not help admiring the goodneſs of heart, affability, and humanity of this prince, as well as the ſimplicity of his houſehold eſtabliſhment and way of life. At that time he and all the perſons of his court, according to the Malabar mode, had nothing on their bodies but a ſmall piece of cloth faſtened round the loins; and the only mark of diſtinction by which his royal dignity could be diſcovered, was a red velvet cap with gold fringes. At our departure he accompanied us as far as the door. Next morning the prime miniſter, *Cumàren Cembaga Ramapulla*, ſent for us to his apartments, and enquired very minutely reſpecting the behaviour of the *Pravaticarer* at *Verapole*. Being informed that this officer, with the aſſiſtance of the Mahometans, had prevented the Chriſtians from frequenting our church, he was highly diſpleaſed; and immediately wrote to the *Cariacarer* at *Parur* to remove him from his office as an inconſiderate man, who was little acquainted with the king's intereſt. A new inſtrument was expedited in our preſence, by which immunity from all impoſts whatever was ſecured to our convent in future. The king then ſent to us by a Brahman, who acted the part of houſehold ſteward, and who was accompanied by another officer, a ſervice of diſhes prepared after the Malabar manner, and which were paid for out of the royal treaſury. Theſe particular marks of favour are ſhewn only to ſuch perſons as give the king diſtinguiſhed proofs of their reſpect.

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The king had learned Engliſh for ſeveral months, and ſpoke it exceedingly well. As he obſerved that the Engliſh was as familiar to me as the Malabar, he ſent to me in the evening his chamberlain, *Payampalli Curipu*, to requeſt that I would explain to him, in the Malabar language, the parts of ſpeech of the Engliſh grammar, becauſe he was always at a loſs reſpecting them. He had indeed an Engliſh maſter; but he was not able to give him a proper explanation, in the Malabar language, of the preciſe meaning of theſe technological terms. I immediately wrote them down on a piece of paper, and arranged them in two oppoſite columns, the one in Engliſh and the other in the Malabar language. The king found my explanation perfectly clear, and ever after called me always his *Guru* or preceptor. He was extremely deſirous to retain me at his court; but the crafty Brahmans found means to diſſuade him from his deſign. My companion and I therefore returned home; the *Pravaticarer* was diſplaced; and our convent, as well as the miſſionary eſtabliſhment, was ſuffered to remain in peace and tranquillity. The Chriſtians of *Alapuſhe* and *Muttam* were ſo rejoiced at the depoſition of the *Pravaticarer*, that they came to meet us, as we returned, with drums and other muſical inſtruments.

Some time before I ſailed for Europe, being deſirous to obtain an anſwer from the king to the letter which had been written to him by Clement XIV. I at length received one by means of *Payampalli Curipu*, before mentioned. It was addreſſed to the preſent pope Pius XVI. and contained, beſides other things, an aſſurance from the king that he would take under his protection the miſſionaries and Chriſtians in general, who had been recommended to him by his holineſs. M. Pietro de Vegas, who inſtructed the king in Engliſh, and who had the care

of the correſpondence with foreign courts, tranſlated it into Portugueſe. The king ſubſcribed it with his own hand, and, according to the oriental cuſtom, cauſed it to be incloſed in a bag, in which I tranſmitted it to M. Antonelli, the director of the *Propaganda*. The preſent pope returned an anſwer in an apoſtolic letter dated February 24th 1790, and at the ſame time ſent him his portrait, which arrived ſafely on the coaſt of Malabar, and was delivered to his majeſty in the month of March 1793, by my agent Franciſcus à Sancto Eliſæo, a barefooted Carmelite. This eccleſiaſtic, in a letter dated *Verapole* May 13th 1793, informed me that the king had received him in the politeſt manner, and had teſtified the utmoſt ſatisfaction on account of the letter, as well as the pope's portrait; ſo that he expected the beſt conſequences from them. The king, indeed, ſoon after, took ſuch meaſures that all the grievances of the Malabar Chriſtians were redreſſed in the kindeſt manner; and he preſented Father Franciſcus with a gold bracelet worth 100 rupees. There is reaſon, therefore, to hope that Chriſtianity on the Malabar coaſt will acquire new ſtrength, and be again raiſed to its former ſtate of reſpectability.

In the year 1783 ſome of the clergy on the coaſt of Travancor thought proper to impoſe certain fines on the Chriſtian fiſhermen belonging to their congregations. The fiſhermen complained to the king, who was then at *Padmanaburam*, and requeſted he would expel theſe eccleſiaſtics from the kingdom. The king, in conſequence of this application, ſent a letter to the biſhop and apoſtolic vicar, Carolus à Sancto Conrado, in which he informed him that he had reſolved to ſeparate totally ſeventy-five congregations from the dioceſe of Cochin, and to place them under the inſpection of the apoſtolic vicar, that he might commit the charge of them to his miſſionaries

naries belonging to the *Propaganda*. He therefore desired that the bishop would immediately repair to *Patnam*, to examine into the conduct of the above Portuguese clergy; and that he would dismiss those found culpable, and take possession of the before-mentioned churches.

The bishop being at that time sick, I was obliged to supply his place, and to proceed to *Padmanaburam*. At *Tiruvandaburam* my coolies or palanquin-bearers ran away; so that I was obliged to travel twelve miles on foot on the king's high road, named *Madacava*, which none but the Brahmans and nobility dare to tread. As soon as I approached *Padmanaburam*, I repaired to a very small church on the south side of the castle; for the gates were shut, and no person belonging to the inferior casts, in which the Europeans are commonly included, was suffered to enter the city. This took place on the 23d of September 1783. Scarcely, however, had the king heard of my arrival, when he resolved to make an exception in my favour from the severity of this law. He therefore sent to me, next morning, four of the nobility of his court to conduct me into the city. They accompanied me to the habitation of the king's secretary, where his majesty was waiting to receive me; for on that day he could not give me audience in his own palace, lest it should be defiled.

When I approached the place, the king's guard of honour, consisting of 500 men, came under arms to meet me; and formed themselves into two lines, between which I was obliged to pass. The king, who was sitting in an European arm-chair, received me with great friendship, and addressed me as follows: "I have sent for you, Father, that you may settle the disputes between my Christian subjects and your clergy. It is my will that the clergy have

a ſufficient maintenance, and a proper income for their ſupport; but I will not ſuffer them to oppreſs my ſubjects by the impoſition of fines. Look," added he, "here ſtands my miniſter (the *Sarvadicariacàrer Nagampulla*), and there my ſecretary (*Sampradi Keſhavapulla*), deviſe with them what is beſt to be done, and then let me know the reſult." We did as the king deſired; and as I had no great inclination to undertake the very difficult and burthenſome adminiſtration of ſeventy-five congregations, I endeavoured to prevail on the miniſters to write to the archbiſhop of Goa, and accommodate the matter in an amicable manner. Some of the clergy complained of were obliged to pay a certain ſum of money, by way of puniſhment; and a new *Padiòla*, or tarif, was eſtabliſhed, to ſettle once more the fees which the Chriſtians ſhould pay to the clergy for diſcharging their ſacred functions, and which the latter ſhould be authoriſed to exact.

As the king would not ſuffer me to depart till this buſineſs was completely ſettled, I was obliged to remain ſixteen days at *Padmanaburam*. During that period his majeſty ſent to me every day the *Kopu*, which is a certain diſh prepared in the Malabar manner. As the feſtival of the goddeſs *Saraſvadi* was then celebrating, (on which account, as I have already ſaid, the gates of the city were ſhut,) I employed a part of my time in obſerving the religious practices of the Brahmans.

Saraſvadi is the wife of Brahma, the creator of the univerſe; and the harmony, proportion, and order obſerved in it, are, according to the doctrine of the Brahmans, to be aſcribed to her influence alone. Her opponent is the goddeſs of diſorder and contention, named *Mudevi*. A tabernacle had been conſtructed for Saraſvadi under a large tent, and a great number of Brahmans were buſily employed in

in waiting upon her. After many libations, the ſtatue of the goddeſs was at length carried round in proceſſion, ſtrewed over with flowers, and then placed upon an altar. After this the king approached in great magnificence, and with the moſt devout reſpect preſented to her his dagger as an offering. During this time all the gates of the city were beſet with ſoldiers, and no one was ſuffered to go out or to enter. The feſtival continued eight days; and when it was finiſhed, the king diſtributed preſents to the Brahmans. Each received a rupee, though more than 4000 were ſometimes aſſembled. The high-prieſt preſented to the king a *Vaſtram*, that is, a piece of ſilk or cotton ſtuff; a *Viraghen*, or piece of gold, worth about three ſcudi; and a cow, as the ſupport of life, becauſe theſe people live chiefly upon milk and butter. Such a preſent is called *Godànam*. It has been uſual in India ſince the earlieſt ages; and no greater favour can be ſhewn to a Brahman by the king than to give him a cow.

At the end of ſixteen days I at length obtained leave to depart; but before I ſet out, I wrote to the biſhop and apoſtolic vicar, to inform him in what manner I had ſettled the buſineſs. This letter has been printed at full length in my *India Chriſtiana*. As the *Caſſanar* or clergyman of the Chriſtians of St. Thomas at Callurcada, whoſe name was *Ciandi*, had applied to me to get ſome abuſes reformed which had crept into his congregation, I converſed on that ſubject with the prime miniſter *Cumàren Cembaga Ràmapulla*, and procured from him a letter to the officer at *Ambalapuſhe*, to whoſe juriſdiction *Callurcada* was ſubject. I ſhall here ſubjoin a copy of it, tranſlated word for word from the Malabar language:

"The buſineſs reſpecting which I write is this: Father Paolino appeared before his majeſty at *Padmanaburam*,

manaburam, and informed him that ſome *Mappulians* (ſo the Chriſtian women are commonly called) in the pariſh of *Callurcàda*, which is ſubject to the juriſdiction of the governor of *Cembacolam*, indulge in criminal intercourſe with various *Shuddras* (Pagan nobility of the fourth caſt), and condeſcend to live with them as concubines. Now, as this is the caſe, continued the Father in name of the biſhop of *Verapole*, the diſtinction between the caſts will be deſtroyed, and nothing but confuſion will prevail among the different claſſes of the inhabitants; which gives him great uneaſineſs.

"Some perſon in the neighbourhood, and particularly the governor, ought certainly to have communicated by letter an account of theſe irregularities, of ſo much importance to be known. When the Father tranſmits to you a liſt of thoſe who keep concubines, you will immediately cauſe them to be arreſted and impriſoned. If they are convicted of the crime, ſend them hither under a military guard, that they may be baniſhed from the country, and tranſported beyond the boundaries of *Tovàla*. The effects of the *Mappulians*, who condeſcend to be kept as concubines, ſhall be ſeized and confiſcated; and an account of their immoveable goods ſhall be delivered in to his majeſty's exchequer *. Such is the will of his majeſty.

* It is here evident, that confounding the different caſts was aſſigned as a reaſon by the Roman Catholic clergy, why women of the inferior caſts, who ſuffered themſelves to be kept as concubines, by *Nayrs* of the higher caſts, ought to be puniſhed. By theſe means they ſupported a Pagan cuſtom, totally inconſiſtent with the ſpirit of true Chriſtianity, which conſiders all mankind as children of the ſame father. This ſyncretiſm of the Pagan and the Chriſtian religion has at all times been allowed by the church of Rome. In China, for example, the Jeſuits declared the heavens to be a divinity, and permitted their adherents to worſhip it, as well as allowed different kinds of oblations. *F.*

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"The Father ſtates farther, that when the *Mappulians* (Chriſtians of St. Thomas) aſſemble to attend divine ſervice, the *Pravaticarer* (receiver of the king's revenue) ſeizes the boat in which they arrive, drags the people by force from the church doors, and compels them to ſerve his majeſty. In the laſt place, the Father has complained to his majeſty, that ſome magiſtrates at *Ambalapuſhe* borrowed money, a long time ago, from the church, and have paid neither principal nor intereſt; and alſo that a large copper kettle borrowed from them had received conſiderable damage, and that no compenſation had been made for it.

"In conſequence of theſe complaints, his majeſty has ordered, and commands by the preſent letter, that all money borrowed from the church ſhall be repaid as ſpeedily as poſſible, with the uſual legal intereſt; and it is at the ſame time expreſsly forbidden to borrow any thing from it in future. Thoſe who took poſſeſſion of the boat ſhall be condemned to pay a fine, and to give the proprietors of the boat a proper compenſation for the uſe of it. Thoſe who employed the kettle ſhall make good the damage, and be over and above puniſhed. The kettle ſhall be immediately returned, and never again taken from the church for any profane purpoſe.

"That all theſe commands of his majeſty may be ſtrictly attended to, and immediately put in execution, his majeſty tranſmits to you, at *Ambalapuſhe*, the preſent letter, by a *Velkaren* (one of his guards of honour, armed with a pike and ſtaff), who has orders not to ſuffer you to quit your houſe till every thing be punctually done as here deſired. Should you, however, be indiſpoſed, his majeſty will not enforce his orders with ſeverity; but requeſts that you immediately write to the *Cariacarer* (inferior magiſtrate), and charge him with the execution of theſe commands.

commands. The *Velkaren* will confine him in his own houſe under a proper guard till every thing is done to your ſatisfaction. His majeſty alſo requeſts, that he may be informed by the *Velkaren* when this buſineſs is brought to the wiſhed-for concluſion. This reſcript ſhall be tranſmitted by the clerk and ſecretary of the criminal court to the *Sarvadicariacarer* at *Alampuſhe*, and be regiſtered among the royal reſcripts. This was written, in conſequence of his majeſty's orders, by *Cumaren Cembaga Ramàpulla Ramen.*"—On the back of it were the following words: "*Ambalapuſha mughatta Sarvàdicàriacarerka varuna Sadhànam;*" that is, Letter to be tranſmitted to the chief magiſtrate at Ambalapuſhe.

This letter of a Pagan miniſter may ſerve as a proof how much power the light of ſound reaſon has among a people whom the Europeans call barbarous. It affords a ſpecimen alſo of the policy and attention to the executive part of government which prevail at the court of this Malabar monarch. He has only to command, and his orders are immediately executed with the utmoſt punctuality. His miniſters neither can nor dare have recourſe to ſuch ſubterfuges as thoſe of the European courts. An oath from the king, a ſmall twig ſuſpended at the door in his name, or mere confinement at one's own houſe, is a check upon the conduct of the miniſter, as well as upon that of the other ſubjects. When ſuch mild meaſures, however, do not produce the intended effect, the offenders are ſubjected to a fine, or to corporal puniſhment; to impriſonment, baniſhment from the country, or perpetual ſlavery in chains.

As ſoon as I had received the two letters beforementioned, I departed from *Padmanaburam*. The miniſter paid me 100 *Kalis*, to defray the expences of my journey; and gave orders that the coolies who

who carried my palanquin along the ſea-coaſt, from one place to another, ſhould be paid from the royal treaſury. When I arrived at *Parur*, the Mahometans there proteſted againſt the king's order, and would not carry me farther, under the pretence that, being a *Tanguel*, or Chriſtian prieſt, I was an enemy to their religion. I was obliged, therefore, to ſtop five whole hours till the king's *Pravaticarer* appeared, who cauſed the refractory coolies to be ſoundly beaten, and commanded them to again take up my palanquin.

At *Callurcada* the Chriſtians came to meet me in proceſſion with muſical inſtruments; and as ſoon as they learned that I was bearer of the above-mentioned letter from the miniſter, and had brought the *Valkaren* with me merely on their account, they made the intelligence every where known; ſo that many of the diſſolute females, who were to have been called to an account, immediately abſconded. Some of them, however, were puniſhed; but the order for confiſcating their property was not carried into execution. In every other reſpect the injunctions contained in the miniſter's letter were ſtrictly obeyed. In the courſe of this journey one of thoſe worthy prieſts, againſt whom complaints had been made to the king, attempted to deſtroy me at *Tiruvancada*, by putting poiſon in my drink. As ſoon as I obſerved it, I took three doſes of a medicine known under the name of the Antidote of Madura, and in great tribulation and diſtreſs ſought ſhelter in the Daniſh factory at *Coleci*. Here I was confined to bed; but, being well nurſed and attended, I was able in a few days to continue my journey.

In the month of April 1784 the overſeers of the temple of *Shiva* at *Mattincera* would not permit the miſſionaries to ſow the rice-fields which they had on leaſe from them. As no other piece of land could

be procured at that time, the miſſionaries complained to M. Van Angelbec, governor of Cochin. This gentleman, finding that the fields lay in the dominions of the king of Travancor, and that he could do nothing in the buſineſs, adviſed me to take a ſecond journey to *Padmanaburam*, in order to procure another reſcript from the king; and he at the ſame time furniſhed me with ſome letters of recommendation. On the 21ſt of April I reached *Padmanaburam* in ſafety. I carried along with me the Malabar, Engliſh, and Portugueſe grammar, which I had compoſed at *Ciattiyàti*, and which the king had required from me, that the miniſters of his court might learn Engliſh and Portugueſe by the aſſiſtance of the Malabar language. Scarcely had the king heard of my arrival when he ſent two young noblemen, *Padmanàbhenpulla* and *Payampalli Curipu*, to welcome me in his name, and to attend me to an audience. I found the king in the *Varanda*, that is, the portico of his palace, ſitting on a Perſian carpet, and leaning with one arm on a large velvet cuſhion ornamented with gold fringes. When I delivered to him the grammar, his joy ſeemed to be beyond all deſcription. In my preſence he ſent for the two lords of his bed chamber, before mentioned; ſhewed them the grammar; adviſed them to ſtudy it diligently; and repreſented to them how neceſſary it was that princes as well as ſtateſmen, on account of their continual intercourſe with the Europeans, ſhould make themſelves acquainted with theſe languages. On this occaſion the king preſented me with a gold bracelet, a gold ſtyle for writing on palm-leaves, and a ſmall knife for cutting theſe leaves to the proper ſize. I received from him alſo a letter to the civil officer at *Parur*, in conſequence of which he was to announce publicly that the king had done me the honour to appoint me one of the gentlemen

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of his court. The intrinſic value of the above preſents was indeed not very conſiderable, for it was equal only to about twelve ſequins; but in other reſpects they were of the higheſt importance, as the king gives ſuch articles to thoſe only who have merited his favour. No perſon in Malabar dare uſe any of them without the king's expreſs permiſſion. They are marks of honour, which he diſtributes in the ſame manner as our European princes do ribbons of different orders. Thoſe alſo who receive them enjoy certain privileges and advantages; ſuch, for examp'e, as that they cannot be carried before any magiſtrate till the king is previouſly informed; that they can travel every where along the highways; that they are not obliged to wait in the miniſter's antichamber, and that they are not required to give place to any perſon whatever; with other things of the like kind.

The king made no heſitation to cauſe a reſcript to be prepared, in virtue of which we were authoriſed to ſow our fields with rice. Having thus accompliſhed the object of my journey, I ſet out to return; and, proceeding along the ſea-coaſt, arrived in five days at *Verapole*. Here I was obliged to ſupply the place of vicar-general; for our biſhop, Carolus à Sancto Conrado, had gone to Bombay, where he fell ill, and died on the 6th of January 1785.

On the 8th of September 1786 I again had an audience of the king *Rama Varmer* at *Parur*, where I obtained another reſcript, by which he granted to the congregation at *Verapole* a ſmall piece of land, that had been gradually thrown up, and formed by the river before our convent.

In the year 1787 I remained at his court at *Tiruvandaram* during the whole month of April, and defend d there the privileges of the miſſionaries againſt the rebellious Chriſtians, who refuſed any

longer obedience to the European biſhop of that diſtrict.

In the year 1788 I paid a viſit to the king of *Travancor* near *Canigia*, at the country ſeat of the before-mentioned governor of Cochin, M. Van Angelbec, a man of great talents and integrity. Though a Lutheran, he rendered us eſſential ſervice upon many important occaſions, and particularly during the diſputes which the Pagan governors began with the miſſionaries and biſhops. The prime miniſter *Cumàren Cembaga Ràmapulla* had died, and was ſucceeded by the king's ſecretary *Sampràdi Kèſhavapulla*. This ambitious young man aſſumed the name of the Indian Bacchus, *Devaniſhi*, and exacted from the ſubjects exorbitant taxes, in order to increaſe the public revenue, and ingratiate himſelf with the king. During the conteſt, in which we were involved with the rebellious Chriſtians of St. Thomas, in the year 1787, he impoſed on the miſſionary eſtabliſhment at *Verapole* a tribute of 500 crowns. The king, however, had long before remitted this tax; but we had no written document to adduce as a proof. *Devaniſhi*, juſt at this time, took it into his head to ſend to *Verapole* ſix ſoldiers, under a petty officer, with orders to confine the apoſtolic vicar, Louis Maria à Jeſu, to his apartment, and to guard him there till the 500 crowns were paid. The biſhop having informed me, by a note, of his arreſt, I immediately repaired to the king, who at that time was at *Perimannur*, not far from *Angicaimal*. As *Devaniſhi* knew too well that I was in great favour with the king, he refuſed me the letter of introduction neceſſary to obtain an audience, leſt his majeſty ſhould be made acquainted with his bad conduct. The biſhop had been already too days in arreſt, with two muſkets placed acroſs each other before the door of his

chamber.

chamber. In this ſtate of diſtreſs I applied to M. Van Angelbec, and informed him of every thing that had happened. He ſent for me to his houſe; and the king, as ſoon as I appeared, ſaluted me with great civility, and we immediately entered into converſation. All the magiſtrates and members of the council at Cochin, who were there aſſembled to pay their reſpects to the king, and to ſettle ſome buſineſs reſpecting the Dutch Eaſt India Company, were ſtruck with aſtoniſhment. When I told him that our biſhop was in confinement, he ſeemed quite ſurpriſed; turned inſtantly round to the miniſter, and aſked who had given ſuch orders. The miniſter endeavoured to exculpate himſelf; but M. Van Angelbec, interrupting him, ſaid, that biſhops ought not to be treated in that manner. The king then cauſed a letter to be written to the petty officer commanding the party by whom the biſhop was guarded, which contained an order for him to withdraw his men; and the miniſter, who heard all this, ſeemed greatly aſhamed.

Of ſuch diſagreeable diſputes, in which I was involved with the ſubaltern magiſtrates, I could relate various inſtances. The cauſe of them was the oppreſſion and extortion which theſe people were always exerciſing againſt ſome of the Chriſtian congregations. I was conſtantly employed, by day as well as by night, either in accommodating quarrels between congregations, or putting a ſtop to the irregularities of the Chriſtians, and the rapacity of the officers of government, who endeavoured to procure money, both from individuals and congregations, ſometimes by cunning and ſometimes by open force. It may with truth be aſſerted, that nothing is the cauſe of the eternal diſputes between the Indian Chriſtians and the Pagans, but hatred on the part of the inhabitants, and avarice on the part of the ſovereign and

his miniſters. I muſt, however, render homage to truth, by acknowledging that the latter do not go unpuniſhed, when their knavery is made known, and communicated to the king.

It is probable that a great part of the Chriſtians of St. Thomas in India came from Perſia or Chaldea. I conclude ſo from the following circumſtances: 1ſt, becauſe the Arabs eſtabliſhed in India are alſo foreigners; 2d, becauſe the Jews there were originally from Perſia; 3d, becauſe the Chriſtians of St. Thomas, as well as thoſe of the ſame ſect in Perſia, follow the Syrio-Chaldaic ritual; 4th, becauſe their biſhops formerly were ordained in Perſia; and, 5th, becauſe the Chriſtians of St. Thomas in India, like thoſe of Perſia, were in the earlieſt periods Neſtorians; and becauſe, on accurate examination, a great ſimilarity is obſerved in the worſhip and religious practices of both. The rites, liturgy, ceremonies and books of theſe Chriſtians, bear evident marks of a Chaldaic or Perſian extraction. Though the Malabar dialect is at preſent the mother tongue of the Chriſtians of St. Thomas in India, they, however, employ Chaldaic phraſes when they ſpeak of ſacred and religious objects. Thus, for example, they call God *Alaha;* the Holy Ghoſt, *Ruha;* the grace of God, *Taibuſa;* baptiſm, *Mamodiſa;* the croſs, *Shliva;* and maſs, *Curubana.* Had they been originally Indians, why ſhould they make uſe of ſuch Chaldaic expreſſions, and not much rather of words peculiar to the Malabar or Samſcred languages? It is, therefore, not improbable, that a conſiderable number of Chriſtians went from Perſia and Chaldea to India, and united themſelves to the ſmall body of the original Indian Chriſtians, whoſe anceſtors were formerly converted to the Chriſtian faith by the apoſtle Thomas at *Mailapuri*, which they unanimouſly conſider as the place that firſt gave birth to Chriſtianity

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in India. This much is certain, that all these Christians, in the year 1502, at which period Vasco de Gama came a second time to Malabar, were Nestorians. Some of them denied the divinity of Christ, and could not endure images; but, on the other hand, they shewed a greater reverence for the holy cross. They had no other sacraments than Baptism, the Last Supper, and the Consecration of Priests. They believed that the souls of the just were not admitted into the presence of God before the final judgement, and that till that period they were to remain in Eden. They employed a kind of baptism quite different from ours; and their priests all practised simony, as they dispensed the sacrament merely for money. Many of the poor people were not baptised, because they were not able to pay the fees. The sacrifice of the Mass was established according to the manner of the Nestorians. The wine which they consecrated was palm-wine, called by the Indians *Tàgaram* or *Aracca*. The Host consisted of some wheaten flour mixed with salt and oil; and it was always let down from a hole above the altar, when the priest was to bless it. Mass was read every Sunday, but no person was obliged to attend it. On Sunday evening every one might eat flesh; on Wednesdays and Fridays they ate fish or herbs; and on Shrove-Sunday there was a general fast. Their holy water, the preparation of which was left to the sacristan, consisted of common river water, in which a few particles of earth, brought from the grave of St. Thomas at *Mailapuri*, were dissolved. Their festivals always began the preceding evening, and ended towards evening the day following. During that time the shops were shut, and all labour ceased. Their priests were accustomed to employ excommunication, known under

the name of *Maharon*, and which is very ſevere againſt offenders *.

In the year 1599, theſe Chriſtians, by the exertions of Alexis Meneſez, archbiſhop of Goa, were united to the Catholic church. As ſome cuſtoms of the oriental churches were, however, introduced among them in the council at *Udiamper*, and as they by degrees found the arbitrary conduct of the Portugueſe inſupportable, they raiſed a violent outcry againſt them; and in a tumultuary congreſs, held on the 22d of May 1653, at *Alangatta*, at length formally ſeparated from the Catholic church †. A re-union was, however, effected by the bare-footed Carmelites; and at preſent there are, on the coaſt of Malabar, as I have already obſerved, eighty-four Roman Catholic, and thirty-five Schiſmatic congregations, the latter of which adhere to the errors of the Jacobites. Theſe congregations ſupport each other, and form a kind of Chriſtian republic. If any one of them is injured, they all make a common cauſe of it. The clergy and elders ſettle all quarrels and diſputes which ariſe among the members of their different congregations; excommunicate the contumacious, but with the conſent of the biſhop or miſ-

* That the Chriſtians on the coaſt of Malabar received their firſt teachers, as well as their religious notions, cuſtoms and expreſſions from the Syrio-Neſtorian Chriſtians at Bagdad and Baſra (Baſſora), has been fully proved by La Croze, in his State of the Indian Church. The deviations from the Roman Catholic Church, here mentioned, may ſerve to ſhew how many innovations it has gradually made in the Chriſtian worſhip without the leaſt neceſſity. *F.*

† Of this Alexis de Meneſez, or Menezes, I have already ſpoken in the note, p. 91. The acts of the council of *Udiamper*, which are extremely ſcarce, clearly ſhew that this archbiſhop was a violent overbearing man. It cannot excite any ſurpriſe, that people united by force to the Romiſh church ſhould make themſelves independent as ſoon as they could. *F.*

ſionary,

ſionary, and exclude them from the ſociety of the faithful. Confeſſion and the holy ſacrament are denied to ſuch perſons; no prieſt dare enter their habitations; they can be married neither publicly nor privately; and are not allowed to be preſent at the *Ciata*, or feſtival of commemoration, which is celebrated every year in their houſes in remembrance of deceaſed relations. This ſentence of excommunication is never recalled till thoſe who lie under it have made ſufficient atonement for their ſins, which muſt always be done before the judgement-ſeat of the congregation. If the offender wiſhes to be again received into the boſom of the Church, he muſt crave mercy on his knees at the church-door, on a Sunday or Feſtival, when all the people are aſſembled to public worſhip. The *Caſſanaris* or prieſts, the *Cariacarer* or overſeers, and the *Muppenmar* or elders, then aſſemble and examine the conduct of the penitent, together with every concomitant circumſtance, and likewiſe the ſtate of his property and goods. If he is rich, he is with one voice required to pay a *Pràcittam*, that is, a public fine; ſo that he muſt preſent to the church a *Ciodana* of lamp-oil, a large umbrella covered with red cloth, a covering for the altar, or ſome other thing of the like kind which can be uſed in divine ſervice. If he has no property, a large wooden croſs is placed on his ſhoulders while he is kneeling at the church-door; a human ſkull is put into his hand, and in that manner he is made to creep round the church; or he is ſent to *Maleatur*, where he muſt do penance at the foot of the holy croſs, which is ſaid to have been erected there by the apoſtle Thomas himſelf. Women muſt bear a death's head, or a wax candle. When the penance is over, the biſhop, miſſionary or prieſt gives the offender abſolution in the preſence of the whole congregation by means of a whip or rod,

that the ſcandal which he brought on his Chriſtian brethren may thereby be removed *.

The Chriſtians of St. Thomas ſtill celebrate their *Agapæ*, or love-feaſts, as was uſual in former times. They give them the name of *Nercia*, public vows. On ſuch occaſions they collect and ſtore up a great quantity of ſugar-canes, rice, bananas, honey, and rice-flour, of which they bake a certain kind of ſmall cakes called *Appam*. Theſe *Appam*, or rice-cakes, are prepared publicly in an apartment adjoining to the church. On the day of the ſolemnity all the people aſſemble in the church-yard; and the prieſt, placing himſelf in the door, diſtributes to them his bleſſing. They then arrange themſelves in rows, and each ſpreads before him a banana leaf, to ſupply the place of a trencher. When this is done, the prieſt commands ſilence; and the overſeers of the church, walking through between the rows, give to each his portion of *Appam* and a few ſlices of banana. No Chriſtian departs without having had a ſhare. What is left is given to the Pagans, that they alſo may participate in this love-feaſt, and be incited to embrace the doctrines of the Chriſtian religion. It is certainly an affecting ſcene, and capable of elevating the heart, to behold ſix or ſeven thouſand perſons of both ſexes and all ages aſſembled, and receiving together, with the utmoſt reverence and devotion, their *Appam*, the pledge of mutual union and love †.

Chriſtian young women, who have no property, always receive a dowery, either from the congrega-

* This conduct, in regard to the re-admiſſion of excommunicated perſons into the Church, is extremely partial. Thoſe who are rich, are merely fined. A great many of the Roman Catholic clergy, who are as avaricious as they are fond of power, behave in the ſame manner. *F.*

† Theſe *Agapæ* have been retained alſo in the Greek church, and Chriſtians of other ſects are readily admitted to them. *F.*

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tion or the treaſury of the church, or the fines impoſed on the rich. In general, it amounts to a thouſand *Panam*, or twenty-five ſcudi; but according to their circumſtances they receive ſometimes no more than ten or twelve ſcudi, becauſe they are never deſtitute of work. Such of the clergy as do their duty, muſt always keep a liſt of the female orphans who belong to their pariſh; and they and the overſeers of the church are bound to provide them with huſbands. This is never done by lot, but according to their age; and in chooſing the huſbands no regard is paid to property, but whether they lead regular lives, and are in a condition to maintain a wife by their induſtry. Vanity, ſenſuality, and indolence are too often characteriſtic properties of the European women; but thoſe of Malabar diſtinguiſh themſelves by ſimplicity of manners, diligence, and contentment *. I ſhould never have done were I here to delineate a picture of the harmleſs inoffenſive manners of the Chriſtians and Pagans who live retired among the diſtant mountains and foreſts, where they ſeldom have an opportunity of becoming acquainted with the vices and ſhameful practices of the Europeans. With theſe, however, the inhabitants of the maritime towns are unfortunately too much infected. Many centuries ago Plato expreſſed a wiſh, that people of virtuous morals might never ſettle on the ſea-coaſt, becauſe it was always to be apprehended that their good morals would be corrupted by the vices of the ſtrangers who arrived there. In this he was right; for we are taught by experience that the inhabitants of a country are no where ſo worthleſs and debauched as in

* Making proviſion for young women in poor circumſtances is indeed praiſe-worthy. Were this conduct imitated by the Chriſtians of the weſt, many a deſtitute girl would be ſaved from proſtitution. *F.*

places lying near the ſea. In Malabar it is much eaſier to keep in order fifty congregations in the interior part of the country, than two on the ſea-coaſt, where the inhabitants have intercourſe with the Europeans. Diſturbances prevail there without end, and break out anew at leaſt every three years. They are to be aſcribed chiefly to their *Caſſanaris* or prieſts; for theſe men, who are both ignorant and proud, incite the people and encourage them to rebel againſt the biſhop and miſſionaries. Had theſe native prieſts ſufficient learning; were they in any degree acquainted with their duty; and did they know how to procure from the Pagans the leaſt reſpect, they might certainly be fit to be entruſted with the care of Chriſtian congregations: but unfortunately they are ſtrangers to theſe qualities, live like the irrational animals, and by theſe means are the cauſe that their pariſhes are converted into dens of thieves. The following inſtance will ſerve as a ſpecimen of the way of thinking of theſe people. The Chriſtians of St. Thomas are accuſtomed to abſtain from their wives during Lent. A certain female Chriſtian having aſked her *Caſſanar* why this cuſtom had been introduced, the prieſt replied, "That it was eſtabliſhed by the Church, in order that the wives of the Chriſtians, during the above period, might ſleep with the *Caſſanaris!*"

Theſe *Caſſanaris* were the cauſe alſo of the ſchiſm which took place in 1653. In the year 1709 they had an intention of uniting themſelves with the ſchiſmatic biſhop. In 1773 they declared themſelves under the juriſdiction of the biſhops of the Latin or weſtern church; but in 1777 they ſent a requeſt to Rome, that they might be allowed to have biſhops of their own nation. In the year 1787 they made themſelves independent of the apoſtolic vicar; but as I went to the court of the king of Travancor,

vancor, as well as to Cochin, in favour of the biſhops and miſſionaries, the rebels were puniſhed, and again brought under ſubjection *.

Pope Clement XIV. tranſmitted to me by the often before-mentioned biſhop and apoſtolic vicar, Carolus à Sancto Conrado, full power to confirm newly-converted Chriſtians, and cauſed it to be ſanctioned by his ſucceſſor M. Louis Maria. In conſequence of this authority I confirmed, on the coaſt of Malabar, in the courſe of two years, viz. 1780 and 1781, above 20,000 perſons. During that period I viſited *Angamali*, *Maleatur*, *Codomangalam*, *Molicolam*, *Puttenpalli*, *Mageapre*, and other Chriſtian congregations lying at a great diſtance in the foreſts; and I can ſay that I was reſorted to by great numbers. The deſire of obtaining confirmation went ſo far that ſick people were brought to the church on beds, in order that I might adminiſter to them the ſacrament.

From what has been ſaid, the reader may eaſily conceive what are the peculiar functions of a miſſionary in *Malayala*. He is obliged to inſtruct children; to preach, to confeſs, to viſit churches, and to puniſh and abſolve, *in foro externo*, Chriſtians who have tranſgreſſed. He muſt alſo take care that the prieſts under his inſpection read their Breviary in public; that they diligently viſit their pariſhioners, and adminiſter the ſacraments properly: that the overſeers lay out the church money with economy; that they embezzle none of it; and that they give a juſt account of it at the ſtated time: that the Chriſtians regularly attend divine worſhip; follow no ſuperſtitious

* The Romiſh Church is acquainted with no other means than force to retain men in its boſom. If the clergy do not poſſeſs this force themſelves, they procure by money or flattery the ſupport of the Pagan princes, in order to puniſh thoſe who think too freely or ſee too clearly. *F.*

practices; and frequent neither the feſtivals nor public proceſſions of the Pagans: that their wives and daughters do not lead unchaſte lives; with various other things of the like kind. Theſe miſſionaries have juriſdiction at the ſame time over the Chriſtian congregations, to ſettle the diſputes which ariſe among the members, and to puniſh all civil crimes committed by the Chriſtians. Every thing that relates to marriage, family quarrels, offences of the clergy, irreligious conduct, and even the oppreſſion which the Chriſtians ſuffer from the Pagans, muſt be brought before the tribunal of the biſhop and the miſſionaries. Their cognizance extends to every thing except murder and robbery. For this reaſon the king of Cochin grants them the privilege of cauſing a large umbrella of palm-leaves, and even ſometimes a ſword, to be borne before them, in order that both Chriſtians and Pagans may know that they are entruſted with the power of adminiſtering juſtice among the former. When the miſſionaries are on good terms with their congregations, the Pagan magiſtrates, ſo far from interfering with, ſtand in awe of them.

The method and means employed to convert the Indians to the Catholic religion, are as follows: The miſſionaries go round among the congregations who adhere to the Latin and Syriac ritual; get acquainted with perſons in whom they can place confidence, and deſire them to give them immediate information when they hear of any Pagan who is inclined to become a Chriſtian. When they find out any of this deſcription, they give notice privately to the miſſionary, who then ſends him a ſhort introduction to the Chriſtian religion, and perhaps a catechiſm, in order that he may read in it, make himſelf acquainted with its contents, and perhaps get ſome paſſages of it by heart. After this preparation he is

conducted

conducted by the catechumen, with great privacy, to the miſſionary, who converſes with him reſpecting his conduct, and endeavours to bring him over completely to the right faith. In Malabar there are ſome excellent manuſcripts in verſe, which on ſuch occaſions are of great ſervice. Among theſe are *Niſhithaparvam*, a poem by *Giaco Mappulla*, written againſt the religion of the Pagans, and to ridicule their deities. There is alſo the Life of Chriſt by Erneſt Hanxleden; and I myſelf wrote a poem under the title of *Dèvaſya ſhaſhta cinha gànam*, that is, A Hymn on the ſix attributes of God; and converted into verſe the Life of St. Thereſa. Such works are highly gratifying to the Pagans, who are as fond of poetry as they are of moral ſubjects; and produce far more effect than the ſtrongeſt perſuaſion and the moſt laboured arguments of the miſſionaries *. If the new converts are fully convinced of the truth of the doctrines which they have embraced, they return from time to time and bring with them their parents, ſiſters, and other relations. The miſſionary then baptiſes them in the church during the night, and only in the preſence of ſome truſty perſons, in order that it may be concealed, and to avoid giving any occaſion to the Pagan magiſtrates to make complaints againſt the miſſionary.

* It is a very juſt obſervation, that ſince the eſtabliſhment of Chriſtianity, nothing has contributed ſo much to its propagation, as the ſinging of ſacred hymns and ſongs. Even in the New Teſtament, Eph. v. 19. we find ſome traces of church-ſinging; and Pliny the younger, in one of his letters to the emperor Trajan, informs him that the Chriſtians ſung hymns in their religious aſſemblies. Arius, by his talent for compoſing harmonious verſes, and his tender pathetic ſongs, gained over many Chriſtians to his party. It is alſo well known, that the Moravian brethren, or Hernhuters, as they are called, gain many partiſans by their ſoft and agreeable melody. This circumſtance may be eaſily accounted for by the effects produced on the greater part of mankind by muſic. *F.*

If he be afraid that the circumſtance will not be concealed, he ſends his catechumen to *Verapole*, or ſome other congregation under the Dutch government, where he will be expoſed to no danger. There he is fully inſtructed by the clergyman, or ſome other Chriſtian, and then baptiſed. It happens not unfrequently, that ſome of the Pagans go to *Verapole* of their own accord, and cauſe that ceremony to be performed. Their view on theſe occaſions generally is to marry ſome Chriſtian; to ſhun the perſecution of ſome deſpotic ruler; to avoid a law-ſuit; or to live in a happier manner under the Dutch government. Such motives are, indeed, not pure and diſintereſted; but it often happens that they are ſanctified by the bleſſing of God. Even if theſe people are not ſincere in their converſion, their poſterity at leaſt abandon the Pagan vices, and ſtrive to be real followers of Jeſus Chriſt. In ſhort, it is cuſtomary to place ſuch new converts in ſome numerous Chriſtian family, and to have a watchful eye over their conduct. Seldom do any of them return to Paganiſm; for, according to the laws of the Brahmans, they muſt be ſubjected to the ſevereſt puniſhment and purification before they can be again admitted among their former brethren. A *Giàdi bhrſhten*, that is an apoſtate, who has been unfaithful to his caſt, is deteſted by them; and it cannot be denied that this circumſtance greatly contributes to the ſpreading of Chriſtianity. At *Verapole*, however, it is not cuſtomary to baptiſe converts until they have gone through the ſevereſt probation *.

* In this method of converting the Pagan Indians there is not much to be condemned: the ſecrecy employed is, in my opinion, the only objectionable part. The reader will hereafter ſee, that to convert theſe people is a tranſgreſſion of the laws of the country; and the miſſionaries ought by all means to be bound by them. *F.*

In the two firſt years of my miſſionary charge, that is in 1777 and 1778, I had the good fortune to convert to the Catholic religion forty-ſix perſons, among whom there were even ſome proteſtants *. Theſe were afterwards followed by more than 300. I ſhall ſay nothing of what was done by other miſſionaries, who exert themſelves in the buſineſs of converſion alſo; but I muſt not omit to mention, that a houſe has been built at *Verapole* for the particular uſe of the catechumens. It conſiſts of two diviſions; one deſtined for perſons of the male ſex, and the other excluſively for females. The former, in my time, were under the direction of *Toma Mapulla*, who had been once a Brahman; and the latter were committed to the care of *Vittanda Umà*, a matron of threeſcore. From this houſe 300 converts were ſent out one year, and diſtributed among different Roman Catholic congregations, all conſiſting of ſuch newly-converted Chriſtians who by the Pagans are called *Marggacarer*, that is, people who have a law. I have already ſaid, that the number of theſe Chriſtians amounts to 100,000, without reckoning thoſe who reſide only in the neighbourhood of Cochin. The latter are called *Mundocàrer*, or people in white clothing, to diſtinguiſh them from the *Tupaſi* †, who wear indeed hats and drawers, but neither

* The Proteſtant miſſionaries in India boaſt alſo of having brought over many Catholic Chriſtians to their church. This, however, is no proof in favour of either party. *F.*

† The appellation *Tupaſi* is derived from the Samſcred word *Duibhaſhi*. *Dui* ſignifies two, and *Bhaſhi* a man who ſpeaks two languages; an interpreter. This name, indeed, may with propriety be given to the *Tupaſi*; for, beſides their mother tongue, they ſpeak ſome one of the European languages, either Engliſh, French, Dutch, or Portugueſe. At Cochin they are called *Gens de chapeau*, becauſe they wear a *Topi* or ſmall hat; whereas the other Indians, not deſcended from Europeans, make uſe of the

neither ſhoes nor ſtockings. Both theſe are under the protection of the Dutch Eaſt India Company, and belong to the government of Cochin. That they may be kept in proper order and ſubjection, two captains are appointed, one of whom is placed over the *Mundocarer*, and the other over the *Tupaſi*. Theſe captains have the right of commanding them; but are accountable for their conduct to the governor of Cochin. Among theſe people there are ſome very rich families; for, at preſent, they are generally in better circumſtances than the Chriſtians of St. Thomas. The cauſe is, that the latter employ themſelves only in agriculture, and receive very little ſupport from the government; whereas the former are merchants, and carry on a conſiderable trade with *copra*, oil, pepper, mats, and other productions of the country. The newly-converted Chriſtians on the coaſt of Malabar are the chief ſupport of the Dutch Eaſt India Company at Cochin; for, as they are protected by the government of that place, they conſider it their duty to aſſiſt it by every poſſible means, and are always ready to take up arms in its defence. Theſe Chriſtians are all natives of the country, and therefore have many

the *Romali*, that is, a white turban of the fineſt muſlin. Theſe people have the upper part of their bodies quite naked; but bind round their loins a piece of white linen, which is called *Baſtra*. As long as this cloth is new, it is named *Codi*. If it has interwoven in it red ſtripes, it is called *Sòmen*, *Tòmen*, and *Pudava*. If ſuch ſtripes are painted on this linen, it is called *Tùvaden* or *Toren*. If it conſiſts of yellow or red ſilk, it is named *Pattupudava*.—*Ciatta* or *Penncupayan* is the name of a jacket lying cloſe to the body, worn by Malabar female Chriſtians when they appear in public. It reaches no lower than the girdle, to which the *Pudava* is faſtened, and which they wear as well as the men. On the head they have no ornament whatever, but turn up their hair ſmooth behind, and faſten it in a roll on the crown. How much would theſe Indian dames be aſtoniſhed at the ornamented head-dreſſes of our European ladies! *A.*

adherents.

adherents. They not only poſſeſs palm-gardens, which are hereditary property, but procure a great deal alſo by their own induſtry. If they ſhould ever undertake to effect a revolution in favour of the king of Cochin, or the king of Travancor, they would ſoon bring matters to ſuch a ſtate as to oblige the Dutch to leave Cochin. But I will here repeat, that the native Indians are the ſtrongeſt ſupport of the Europeans. The Pagans and Mahometans are naturally enemies to the Whites, as they call the Europeans; becauſe they have no ſimilarity to them, either in their external appearance, or in regard to their manners, their religion, or their intereſt. If the Engliſh and Dutch, therefore, do not endeavour to ſecure the friendſhip of the Chriſtians in India, on whom can they depend? How can they hope to preſerve their poſſeſſions in that remote country *?

The king of Cochin ſends every year to the biſhop of *Verapole* a letter, in which he expreſsly forbids him to receive any of his ſubjects into the catechumen houſe at that place, or to baptiſe them. The king of Travancor threatens with impriſonment and death every nobleman who ſhall quit his court to become a Chriſtian, and who ſhall afterwards fall into his hands; and indeed *Nilampulla*, an officer of a noble family, was ſhot at *Arampalli* becauſe he refuſed to renounce the religion of Jeſus Chriſt †. In the year 1787 I ſaw four *Nayris*, or

* In the above obſervations may be found one of the reaſons why neither Hayder Aly nor Tippoo Sultan could maintain their ground againſt the Engliſh and the king of Travancor, on the coaſt of Malabar. The great number of Chriſtians reſiding there, whom Hayder and his ſon every where perſecuted, and often compelled by violence to embrace Mahometaniſm, always took part with the Engliſh. *T.*

† This will ſerve to explain the cauſe of the before-mentioned ſecrecy

or noble *Shudris*, thrown into priſon at *Tiruvandaburam*, becauſe they would not apoſtatiſe from the Catholic Church. *Sampradi Keſhavapulla*, at that time, entered with me into a long converſation on Fataliſm, in which he endeavoured to prove, that embracing Chriſtianity was of no uſe, as the deſtiny of the ſpiritual part of man has been determined from all eternity. He did every thing in his power to make the above four *Shudris* abjure Chriſtianity; even paid them a viſit himſelf, and, to gain his point, employed every poſſible art of perſuaſion. As theſe were not attended with ſucceſs, his ſubſtitute proceeded to coercive means, and not only tortured the priſoners with hunger and thirſt, but even cauſed them to be ſcourged twice a-day. Theſe heroic ſouls, however, were not to be ſhaken, and acknowledged openly in priſon the word of God; ſo that *Sampradi Keſhavapulla* was at length afraid they might make proſelytes. The king was unwilling to puniſh them with death, becauſe he had been informed, ſeveral years before, by a Catholic maſter of languages, who taught him Engliſh, that he never would thrive if he executed any perſon for having embraced Chriſtianity. The king was much ſtruck with this obſervation; and he had made a principle of it which he ever after followed. As he wiſhed ſtill to adhere to it, the four captive Shudris, after every thing had been tried to make them alter their opinion, were at laſt tranſported beyond the boundaries of *Tovala*.

In the year 1786 the civil magiſtrate at *Parur* ſecrecy obſerved in regard to converſion. It is, indeed, very improper that the Pagan princes ſhould aſſume power over the conſciences of their ſubjects, and over their freedom of thought; but many of the Chriſtians act no better, in being attached to the fooliſh prejudice that the voice of truth can be ſilenced by prohibitions. *F.*

ſent

ſent a party of ſix ſoldiers to bring me before him, in order that he might be informed why I had baptiſed a Pagan family, conſiſting of eleven perſons. I, however, got rid of the ſoldiers, by making oath, and immediately writing to the king, that theſe perſons had come to me of their own free will, and offered to embrace the Chriſtian religion, and that conſequently it was impoſſible for me to reject them. The king had already honoured me with the *Viraciangala*, by which the magiſtrate perceived that the buſineſs might involve him in more trouble than he expected; and for that reaſon he let it drop. Theſe newly-converted Chriſtians had by this time been ſent away from *Verapole*, and therefore they were beyond his reach. From this it appears that too much precaution cannot be employed when attempts are made to convert the Indians to the Chriſtian religion: and incidents of this kind give an able miſſionary a ſufficient opportunity of diſplaying his talents.

CHAPTER IX.

Quadrupeds, Birds, and amphibious Animals on the Coaſt of Malabar.

THAT there is no want of oxen and cows in India appears from the ſecond chapter of this work. Horſes were brought hither from Arabia and Perſia. They are of ſmall ſize, but ſtrong, exceedingly ſwift, and capable of enduring long fatigue *. I am of opinion, that all the horſes here are of Arabian or Perſian extraction; becauſe there are none in the ſouthern parts, and becauſe horſes of the like kind are ſtill brought to Malabar in Arabian ſhips.

Buffaloes are found here in abundance. They are employed chiefly in cultivating the land inſtead of oxen, as the latter are uſed for drawing waggons, and, in particular, for tranſporting goods. Cheeſe from cow's milk, as well as all kinds of cheeſe in general, is not common in Malabar; becauſe the inhabitants employ as food the milk that would be required for making it. Some of the Malabar women have indeed lately begun to make cheeſe, but they ſell it only to the Europeans. The aſſertion that the people of Malabar are unacquainted with the method of preſerving butter, is entirely groundleſs. The inhabitants of the Gauts certainly underſtand this part of domeſtic economy; and, to preſerve their

* The aſſertion, that all the Arabian and Perſian horſes are ſmall, I do not conſider as juſt. I have ſeen ſeveral Arab horſes, particularly a ſtallion and mare of conſiderable ſize in the ſtud of Lord Groſvenor. Both theſe animals had been brought to England by the way of India. *F.*

butter, add to it a little ſalt, ſome aromatic herbs, and *magnel*, or Malabar ſaffron. This kind of butter, which contains the nobleſt parts of thoſe nouriſhing herbs and plants on which the cattle feed on the mountains, has a ſingularly exquiſite taſte *. The *Vaiſhaya*, that is, thoſe Indians who apply to agriculture and the breeding of cattle, are exceedingly well acquainted with the art of curing the diſeaſes of animals by very ſimple means. This art they have learned partly from their own experience during the courſe of a great many years, partly from the *Samanæi*, and are inſtructed in it from their infancy †.

Tame goats, called in the Malabar dialect *Aada*, in the Samſcred *Haga*, *Staba*, and, when red, *Menda*, *Meſza* or *Uranna*, are found here in great numbers. Theſe animals are under the care of certain ſhepherds named *Idaya*, who form a particular caſt called *Idayagiadi*. The *Menda*, or red goats, belong to the ſacred animals, for which the Indians entertain the utmoſt reverence. They make uſe of them chiefly in their great feſtivals, known under the appellation of *Iaga*, inſtituted in honour of the ſun and the planets ‡.

Sheep on the coaſt of Malabar are exceedingly rare; for, as they bear a great deal of wool, they cannot thrive in a climate ſo hot as that of India. Goats, on the other hand, thrive remarkably well, becauſe they climb the ſteepeſt mountains, and every where

* Cheeſe made of buffaloes milk is highly eſteemed by the Italians, notwithſtanding their celebrated Parmeſan (Lodeſan.) It is called *Caccio di cavallo*. *F.*

† The veterinary art of the Indians highly deſerves to be ſtudied by the Europeans, who apply to the Samſcred language. It no doubt contains good preſcriptions founded on experience. *F.*

‡ The red colour of theſe goats relates to ſomething of a like kind in Egypt, traces of which may be found in the writings of Moſes. *F.*

find food. Their hair is uncommonly beautiful. In the northern part of India there is a kind of wild goats, from the hair of which the ſhawls are made. Theſe excellent pieces of ſtuff, which are manufactured at Cachemir, excel not only the fineſt cloths of Perſia, but even the ſilk ſtuffs of the Chineſe *. The Europeans in India eat a great deal of goat's fleſh; but the native Indians, who in general have an averſion to fleſh, eat only that of kids, and even the latter they never touch except in the time of war.

The fleſh of the Malabar ſwine is very difficult of digeſtion, and has a diſagreeable taſte. This is owing to their being too much fed with pilchards, which are found on the ſea coaſt in the utmoſt abundance. The native Chriſtians, however, eat ſometimes pork; but they are almoſt always ſick afterwards †.

Of dogs there is only one kind in Malabar. They are of a large ſize, not unlike our butchers' dogs; have little hair, and can be trained to hunting.—The aſs is never reared in this country.

Elephants, which among the wild animals deſerve the firſt rank, are found in great number in the foreſts of the Gauts. In the provinces of *Aragoſhe*, *Modelacodata*, and *Maleatur*, they may be ſometimes ſeen in herds of 200 or 300; and it happens not unfrequently that they deſtroy whole fields of rice. The inhabitants endeavour to frighten them

* The fine ſhawls made in Cachemir, and ſold chiefly to the Indians, are, as far as I know, made of ſheep's wool, and not of the hair of wild goats. *F.*

† The fleſh of animals uſed as food is totally changed by their way of feeding; and therefore it may be very true that the fleſh of the tame ſwine, which feed on pilchards near the ſea-coaſt in Malabar, may be ill taſted and unhealthful. It is well known, that the hams brought from Bayonne are firmer and better taſted, becauſe the ſwine are fed at the bottom of the Pyrenees on cheſtnuts. *F.*

away;

away, by kindling large fires and beating drums. They are caught in pits, which are covered over with green boughs. When an elephant falls into one of theſe, it ſends forth ſuch a loud cry as aſtoniſhes all the inhabitants of the foreſt. Ropes and chains are then made faſt around its legs, in a very ingenious manner, and, when drawn up, it is conveyed to a place where theſe animals are generally tamed. I had an opportunity of ſeeing one of theſe places at *Magnapre*. It conſiſted of three ſtalls: thoſe on the right and left were deſtined for two tame elephants, and the wild animal intended to be broke was ſhut up in the middle one. Its food was let down to it through the roof; for no perſon durſt approach it till it was completely tamed. When that was accompliſhed, it would drag, over the mountains, large logs of *Teka* wood, and throw them into the river which conveyed them to the place of their deſtination. By theſe means this uſeful animal ſaved us great expence, which would have been neceſſary, had we cauſed ſuch large trunks to be tranſported to the ſea-coaſt, through theſe frightful mountains, by the hands of men. Thus has the wiſe providence of God taken care, that in all countries, and under every climate, certain kinds of animals ſhall be ſubſervient to the neceſſities of man!

Next to the elephant in this reſpect may be ranked the camel. It is found in the twenty-third degree of north latitude; but it does not properly belong to the animals which are natives of India, though it is found there *. The caſe is the ſame with the lion, which is ſeldom ſeen in theſe countries.

* In *Coſchotey*, between the latitude of 40° and 30° north, there are wild camels with two bunches on their backs; but I never heard of any other wild kind of theſe animals. *F.*

The urus belongs properly to the genus of the wild ox, and never appears beyond the borders of the thick foreſts of the Gauts. It is about ten feet high, and proportionably thick; has large beautiful horns, and very fine hair of a ſilvery aſh-grey colour. Its tongue is ſo rough and ſharp that it can peel off with it the bark from the trees: a wonderful proviſion of nature, in order that it may not want a ſupply of food in the time of ſummer when a ſingle blade of graſs is not to be found. The urus is of ſuch ſtrength that it ventures to contend with the elephant and the tyger. Of its hide the Indians make ſoles to their ſhoes, and various other things. Its fleſh, however, is coarſe, fibrous, and hard; but exceedingly wholeſome and nouriſhing. It has alſo an excellent taſte; becauſe the animal feeds only on aromatic herbs *.

The caſe is the ſame with the wild ſwine, the fleſh of which has a very agreeable aromatic taſte. I here ſpeak from experience, having often ate of both. A wild hog killed in hunting coſts a rupee; ſometimes it may be procured for two or three charges of gun-powder, by which the huntſman thinks himſelf ſufficiently paid, as he can then kill another.

The above-mentioned foreſts ſerve alſo as a retreat for the wolf †, and likewiſe for the mountain bear, which

* The above-mentioned wild urus, ten feet in height, with large horns, and aſh-grey ſilver-coloured hair, belongs probably to the ſame kind as that in the northern foreſts of India, which rove about in large herds. The latter, however, are fourteen feet in height; weigh from 3000 to 4000 pounds; are of a perfect black colour, except a tuft of red hair between the horns; and in the northern part of India are called *Arni*. Skulls of theſe monſtrous oxen are found in Ruſſia among the bones of the elephant and rhinoceros. See Dr. Anderſon's *Bee* for December 1792, and Pallas's *Nordiſche Beiträge*, vol. VI.

† Whether the animal here mentioned belongs to the ſpecies of the wolf, or the hyæna, cannot with certainty be determined.

The

which is even fiercer than the tyger, and more dreaded by the *Malèr*, or inhabitants of the Gauts. If the king of Travancor could reſolve to hunt theſe wild animals, he would procure eſſential advantages both to himſelf and his ſubjects. But this is not done, becauſe the Indians believe in the doctrine of ttanſmigration. By theſe means, indeed, the heart of man is inſpired with ſofter ſenſations, and a ſtop is put to the ſhedding of blood; but, on the other hand, ſuch ideas are attended with this bad conſequence, that the number of ravenous animals is prodigiouſly increaſed.

The rhinoceros is found here and there in India; but on the coaſt of Malabar it is never ſeen. Of the horn, from which it takes its name, the Indians make drinking cups and bracelets.

Of tygers I have ſeen three kinds in Malabar. The royal tyger, called in the Malabar language *Caduva* or *Parienpuli*, and in the Samſcred *Vyacra*, or *Dùbina*, is of a yellowiſh colour, with long black horizontal ſtripes. It is as large as a two-year-old heifer; but long, and rather of low ſtature. It is much ſcarcer than the Malabar *Puli* or *Cuguar*, which is the real leopard, whatever may have been ſaid to the contrary by Pliny and Linnæus. The *Puli*, or common Malabar tyger, is of a yellowiſh colour, inclining to black, and marked with a few perfectly black ſpots on the back: hence it takes its name *Puli*, that is, the ſpotted animal.

The panther, which frequents the Gauts, is a kind of royal tyger, but of a dark cheſtnut colour. Here and there it is marked with a few horizontal ſtripes, like the royal tyger; but with this difference, that

The wolf, in general, is not ſuch a terrible animal; whereas the hyæna, of which there are two or three kinds in Aſia and Africa, is exceedingly fierce, and will even attack men. *F.*

they are conſiderably blacker. This animal is much fiercer than the tyger, and purſues its enemies with the moſt ſavage ferocity.

The above-mentioned *Puli*, or Malabar tyger, is often ſo bold as to enter the towns and villages. One day, in the year 1786, while I was in the church at *Vaypur* employed in examining the overſeer's accounts, a *Puli* entered the village at noon, and, in the ſight of more than 200 perſons, carried off a dog which was running about in the ſtreet, not fifteen paces from the church. After that period the people of *Vaypur* always took care to ſhut their houſes at the time they were repeating the *Ave Maria;* but with trelliced doors, in order to admit the light. At *Badagare*, one of theſe *Pulis* took from the ſtall a calf belonging to the *Caſſanar*, while I was ſitting with him in his apartment. We, however, purſued the animal with muſkets; but were not able to overtake him, for he had ſeized the calf by the throat, and, having ſtrangled it, dragged it away with him, and ſoon diſappeared. Some of theſe animals frequently paid me a viſit at *Magnapre*, during the time of *Ave Maria*. The Chriſtian women were generally the firſt who perceived them from their houſes, and on ſuch occaſions they immediately ran into the ſtreets, crying out: *Acia, patti vannu, patti vannu!* that is, Sir, the dog is there, the dog is there! This dog, however, was always a tyger, to which the common people give that appellation.

The animal called by Pliny a panther, by Zimmermann an ounce, and by Linnæus a leopard, has a white ſkin covered with black ſpots; but neither the Malabar leopard nor the panther is ever ſeen in the Gauts. Thoſe who wiſh to deſtroy a tyger conceal themſelves by night on the top of ſome tree, near a pond or ditch where the animal is accuſ-

tomed to drink, and in that manner ſhoot him. The ſkin is given to the king, and the hunter always obtains a reward from the inhabitants of the diſtrict *.

The flying cat I have ſeveral times ſeen in India, particularly at *Vaypur*, *Puttenpalli*, and *Mohatuſhe*. It is properly a kind of ſquirrel, but as large as a cat. It has two cartilaginous wings like the bat, and a large thick tail, which, in its flight, it uſes by way of a rudder. Its hair is exceedingly fine, and of a ſilver colour. It is generally ſeen on the *Mava* tree, the fruit of which ſerves it as food †.

Another animal, of a kind totally different, is the Malabar *Marapatti*, which the naturaliſts call Serval. It lives alſo on trees, but cannot fly like the former, and feeds only on the coco-nut. It is a ſort of polecat, which deſtroys poultry, and ſucks their eggs. It is alſo a mortal enemy to ſerpents; and its fleſh has an offenſive ſmell ‡.

Of

* The ſtriped tyger is properly the real tyger *(Felis Tigris L.)* The *Puli* is not the *Kuguar*, which is a ravenous animal in South America of the cat ſpecies, but the real Leopard *(Felis Leopardus L.)* The third kind, of a cheſtnut colour, and ſtriped alſo, ſeems to be a ſpecies not yet known to zoologiſts, and very inaccurately defined. The fourth kind, of a white colour, with black ſpots, *(Felis Uncia L.)* is repreſented by Schreber in *Tab.* C.— The animals of the cat genus, both of the old and new world, are in general not yet defined and deſcribed with ſo much accuracy as might have been expected from the progreſs lately made in zoology. The Europeans, whom avarice induces to viſit India, being engaged in trade or war, have neither time nor inclination for the ſtudy of natural hiſtory, which in the end would be productive of riches were it ſufficiently cultivated. *F.*

† The ſquirrel here deſcribed is different from the *Taguan*, the *Sciurus petauriſta* of Pallas, and the *S. ſagitta* of Nordgren. It appears to be a kind not yet known; for the northern *S. volans*, *S. volucella*, and *S. Hudſonius*, are none of them ſo large. *F.*

‡ The Malabar *Marapatti* is by no means the Serval of the naturaliſts. The latter, as is well known, is a kind of lynx; whereas the Marapatti is an Indian variety of the *Viverra ichneumon*, for it is improper to make a diſtinct kind of the *Mungo*.—The ichneumon

Of deer there are various kinds in Malabar. *Kàla* is the common ſtag; *Man* is the hind; *Pulimàn*, the white-ſpotted axis of the ancients. The roe-buck, with crooked horns, twiſted like a vine branch, is called *Krſhnamrgam*, and is a kind of antelope with black hair. Another kind, called in the Malabar language *Keſza*, and in the Samſcred *Rohida*, is not larger than a goat, and has red hair. It is in all probability the *Antelope cervicapra* of Zimmermann *.

In Malabar there is alſo a great number of bezoar goats. In the mountainous diſtricts of the province of *Maleatur* they wander about in herds; and the largeſt and beſt bezoar ſtones are procured from them.

The *Kuran* is an antelope with hair entirely black, which I never ſaw but in this country †.

The civet cat, by the Indians called *Meruva*, is found here alſo. I have ſeen great numbers of this animal in the foreſts of *Cernì* and *Cidàcolam*.

The *Kirri* appears to be the ſame animal as that which the ancients called the Ichneumon. It is found on the coaſt of Malabar, and in conſiderable numbers. It is a mortal enemy to the ſnakes, which it torments till they twiſt themſelves together, and

neumon climbs up the palm-trees and eats the fruit of them, as well as cats, mice, and particularly ſnakes, but eſpecially the poiſonous kind, Naja, called in the Portugueſe *Cobra de Capello*. *F.*

* The antelopes have never yet been ſyſtematically known in a proper manner, notwithſtanding the trouble which Pallas has taken, in his excellent works, to give an accurate deſcription of them. The firſt here mentioned, black or brown, with crooked twiſted horns, ſeems to be the *Orcas L.* found at the Cape of Good Hope. The ſecond, if it be the *A. cervicapra*, has not red but yellow hair, and is larger than a goat, or about the ſize of the fallow-deer. *F.*

† The bezoar goat, *Antelope Gazella L.*—Which of the antelopes of the ancients this *Kuran-Antelope* is, cannot with certainty be determined. *F.*

lie

lie as if in a ſtate of torpor, when it ſprings upon them, and, ſeizing them by the neck, ſoon diſpatches them. During this conteſt the ſnake raiſes up half its body, erects its creſt, hiſſes, and endeavours to wound its antagoniſt; but this little animal, which is exceedingly active and ſharp-ſighted, finds means to avoid the threatened blow with the utmoſt dexterity, till the ſnake at laſt loſes its ſtrength, and reſigns the victory. This conteſt I have myſelf ſeen more than once. The *Kirri* has fine hair of an aſh-grey colour, a thick tail, a ſharp-pointed ſnout, keen eyes, ſmall ears, and is not bigger than a large mouſe. This pretty animal is very much attached to man; is fond of playing with him; and is not ſoon irritated. It creeps into every hole and corner; frequently ſteals eggs; lies in wait for the bats and other night birds, and never allows any of them to remain in the houſe where it reſides. In Malabar there is alſo another kind of ichneumon, of a red colour, and much larger than that above deſcribed, but which can never be rendered tame *.

The *Annan*, or ſmall ſquirrel, which generally frequents the coco-nut trees, has hair of a whitiſh-brown colour, with beautiful black ſtripes, like the zebra, or Indian wild aſs. The latter, however, is not found on the coaſt of Malabar.

The *Maleannan* is a black ſquirrel, which is found only on the higheſt trees †.

* The civet cat is the *Viverra Zibetha*, and *V. Civetta L.* for I am convinced that theſe two varieties have been unneceſſarily made diſtinct ſpecies.—The *Kirri* is the ſmall variety of the *Viverra Ichneumon L.* and the above-mentioned *Marapatti* is a larger. The red variety, mentioned afterwards, belongs alſo to this ſpecies. *F.*

† Of the two kinds of ſquirrel, here mentioned, one probably is the *Sciurus maximus L.* a figure of which is given in Sonnerat's *Voyage aux Indes*, vol. ii. tab. 87. The ſecond ſeems to be a new animal not yet known. *F.*

The

The *Perciali*, or *Periciaſzi*, is a large mouſe, called by the Portugueſe *Foſſador*, becauſe it digs every where, and occaſions great devaſtation.

The *Cundeli* is another kind of mouſe, which emits an agreeable ſmell *. The *Pucia*, or common houſe cat, never attacks the larger kinds of mice †. The ſmall hedge-hog I never ſaw in Malabar; but I have ſeen the porcupine, in the bowels of which bezoar is ſaid to be found. The truth of this, however, I doubt. The fleſh of this animal has a bad taſte, and is difficult of digeſtion ‡.

Of apes there are great multitudes in the foreſts of *Maleatur*, *Codamangalam*, *Badagare*, *Codolur*, and *Vaypur*. The ſmall white ape is called *Vellacuranga*; and the large black ape, *natibus calvis*, *cauda prælonga*, *Coringuranga*. The latter has a large beard; and its head is entirely covered with hair. This ape is, in all probability, the *Faunus* or *Silenus* of Zimmermann Another, with a ſmall tail, I conſider as the *Silvanus* of the ſame naturaliſt. The *Rajah-keda*, or royal ape, is of a black colour, and has a long black beard, with a ruddy countenance like a man. It is highly valued by the Pagans; becauſe, according to their theology, it repreſents the deity *Hanuman*, the Pan of the ancients. Such apes run about in thouſands, and defend themſelves when attacked ‖.

The

* Theſe ſpecies of the mouſe, according to the imperfect account here given of them, are not to be found in the ſyſtem. *F.*

† It is well known that the European cats do not attack the Norway rat, *Mus decumanus L.* *F.*

‡ This kind of hedge-hog is the hyſtrix, or *Erinaceus Malaccenſis*. The bezoar procured from this ſpecies of animal is that called by the Portugueſe *Piedra del porco*, which was formerly ſold at a dear rate, but at preſent is of little value. *F.*

‖ The above-mentioned *Coringuranga* is without doubt the *S. Silenus L.* or the *Ouanderou* of Buffon. The other apes mentioned

The *Adibe*, called in the Malabar *Curuken*, and in the Samſcred *Gembuga*, or *Kroſhtàva*, is a kind of fox or wild dog. Theſe animals in Malabar are exceedingly numerous. If a dead body be buried without the walls of a church, it is in great danger of being torn by them and devoured *.

The Malabar wolf is called *Cenna*, and has reddiſh hair. The wild cat is called *Kokàn*.

Beſides the above-mentioned civet cat, or *Meruva*, there are two other kinds of that animal; viz. the *Malaweruva*, or mountain civet cat; and the *Naypulla*, which has a variegated ſkin covered with black ſpots †.

The feathered tribe in Malabar, as in other countries, are partly wild and partly tame. Among the latter are poultry, ducks and turkeys. The houſe cock, according to the Indian mythology, is dedicated to the goddeſs *Bhagàvadi*, and is preſented at the door of her temple as an offering. In the time of infectious diſeaſes, which the Indians aſcribe to that goddeſs, their prieſts and fortune-tellers ſometimes ſlaughter a cock on the patient's bed, rub his body with its blood, and mutter over certain forms of prayer; ſuch, for example, as *Om bhadracàli namà:* that is, "Adoration to thee, O goddeſs! thou who art black and good, ſo be it!" or, *Hum, varàhi*

tioned by the author, for want of a more accurate deſcription, cannot be referred to their proper place in the ſyſtem. *F.*

* The *Adibe*, or *Adive*, is the jackal, well known in every part of the Eaſt. Theſe animals rove about in flocks; and when one of them ſets up a cry at a diſtance, he is imitated by all the reſt who hear him. In the book of Judges, ch. xv. v. 4. the hyæna is called *Schualim*. *F.*

† The *Cenna* (Tſchenna), with red hair, which the author here deſcribes as a wolf, may perhaps be a yellowiſh coloured kind of that animal, as his *Adibe* is the real hyæna.—The mountain civet cat, *Malaweruva*, and the *Naypulla*, are without doubt varieties of the common civet cat. A few differences in colour and ſpots are not ſufficient to make new ſpecies. *F.*

namà:

namà: "Adoration to thee, thou offended, angry deity!" *Om, pancia mughi yumè*: "Adoration and health to thee, O woman with the five viſages!" *Hum varàhi namà*: "Adoration to thee, O goddeſs, who art formed like a wild ſwine, ſo be it!"

The *Tarava*, or tame duck, is found in great abundance in the neighbourhood of Cochin; becauſe in that diſtrict there are a great many rivers, where they procure nouriſhment. Their fleſh, however, is almoſt unfit for food, as they devour too many pilchards. On board ſhip theſe animals are kept a long time on different food before they are killed *. An immenſe trade is carried on with theſe fowls in the maritime towns of India. It gives employment, in particular, to the Chriſtians, Mahometans, and black Jews.

The peacock is found alſo in Malabar. At *Vaypur* and *Kidacolam* I ſaw whole flocks of theſe fowls. They occaſion great deſtruction in the gardens †.

The wild cock, called *Kattucoli*, or *Kikidiri*, is a very beautiful animal. Its feathers are diverſified with all ſorts of colours, and have a ſhining appearance like gold ‡.

The

* See the note, p. 212. Lucullus cauſed large ponds to be dug, and to be filled with ſea-water, in order to keep in them conger-eels. Some of the Romans fed theſe fiſh with the fleſh of their ſlaves. Ducks, which eat nothing but fiſh, acquire a fiſhy taſte; but when they have been again fed for ſome time with corn, and other things of the like kind, their fleſh becomes excellent. *F.*

† India and Ceylon are the real native country of the common peacock. There can be nothing more beautiful than a flock of theſe animals flying in the ſun-ſhine. This ſpectacle I have often ſeen. John Blackburne, Eſq. of Oxford Hall, near Warrington, had a great number of peacocks in a park, which was at leaſt two miles from his houſe, yet they often flew thither. *F.*

‡ The wild cock, found in the Gauts, and the neighbouring foreſts, has been fully deſcribed by Sonnerat in his Voyage to India,

vol.

The ſparrow hawk, called in the Malabar language *Paranda*, and in the Samſcred *Garhuda*, is, according to the Indian mythology, the vehicle on which *Viſhnu* commonly rides. It is held in great veneration, particularly by the Malabar women; and if one of theſe animals ſnatches a fiſh from their hand, they conſider it as a moſt fortunate omen.

The falcon affords the Indian warriors an agreeable diverſion, for they train it to purſue game.

The raven, *Kaka*, is conſidered by the Indians as a ſymbol of the human ſpirit after death. It is not, therefore, ſurpriſing, that in Malabar there ſhould be an immenſe number of theſe birds of prey, which are exceedingly troubleſome to the Europeans.

The *Cembòtta* is as large as the raven; but has red feathers, and eats ſnakes.

The *Veſbàmbel* is a fowl not much inferior in ſize to the oſtrich, which devours ſnakes alſo. Father Hanxleden and Viſcoping call it, in Portugueſe, *Paſſaro de duos bicos*; for it has two bills, one of which is always filled with water. This water it procures in the plains, and preſerves for a long time; as nature has aſſigned for its place of reſidence very high mountains, where ſcarcely any water is to be found, and from which it ſeldom deſcends *.

The

vol. ii. p. 116—125. A very good engraving of it may be ſeen alſo in plate 94. One of theſe birds ſtuffed is preſerved in the Royal Cabinet of Natural Curioſities at Halle. It is a great rarity, and its feathers are remarkably beautiful. *F.*

* The falcon and ſparrow-hawk were in Egypt conſecrated to Horus.—As the Nayrs, or warriors, in the time of peace, lead a very indolent life, they commonly employ themſelves in hunting, to which they train falcons. It is not improbable, therefore, that the art of falconry was conveyed from India to the Saracens. The emperor Frederic II. learned it from the Saracens and his Arabian ſubjects in Sicily during the time of the cruſades, and wrote

The *Magnakli* is one of the moſt beautiful birds in Malabar. It is entirely yellow, except the wings, which are black.

The bird of paradiſe has a very ſmall body, but two exceedingly long feathers in its tail *.

Pindàramcòli is the name of a water fowl, the feathers of which are blue †.

The *Umen* is a kind of geir falcon, or vulture.

The Malabar bats are almoſt as big as chickens. They have large wings, terrible claws, and their whole bodies are covered with hair. Their head is ſhaped ſomewhat like that of a horſe. The people of Malabar uſe them as food, and I myſelf have ate of them with pleaſure. Their fleſh is dry, and taſtes almoſt like that of the hare ‡.

Parrots,

wrote a book on it, entitled, *Ars venandi cum avibus*, which was continued by his ſon Manfredus, and which the learned Profeſſor Schneider publiſhed at Leipſic, in 1788 and 1789, in two parts, 4to; becauſe the firſt edition, in 8vo, of Augſburg, was out of print. The moſt valuable part of this work are the additions and illuſtrations of that learned naturaliſt; but one cannot help being ſurpriſed that the above-mentioned emperor ſhould have poſſeſſed ſo much knowledge, and even of anatomy.—It is impoſſible to determine to what claſs the *Kaka* and *Cembòtta* belong, but the *Weſbambel* is the large Aſiatic pelican *(Pelecanus onocrotalus.) F.*

* The *Magnakli* is probably the *Oriolus galbula L.* or our golden thruſh, which is found every where in the old world; but the Indian bird is a variety. That the ſmall bird of paradiſe, *Paradiſea regia L.* is to be found in the Gauts, is an obſervation entirely new, which requires to be confirmed by eye-witneſſes; for, as far as is yet known, all the different kinds of the bird of paradiſe are to be found only in New Guinea, and the neighbouring iſlands, particularly Aru. *F.*

† Without doubt Buffon's *Poule ſultane (Fulica porphyrio L.)* a very beautiful bird. *F.*

‡ It is rather ſingular that the author ſhould claſs bats among the birds merely becauſe they can fly, when they are *mammalia*. Thoſe here mentioned are probably the ſame as Buffon's *Rouſſette* (*Veſpertilio vampyrus*, or, according to Blumenbach, *V. caninus.*) They live entirely on fruits, and are ndt blood-thirſty, as we might be

Parrots, of all colours, forms and ſizes, are found in Malabar in immenſe numbers. They and the apes are real plagues to the diſtricts which they frequent; for they rob and ſteal wherever they come.

Càda is the name of the Indian quail.—The ſnipe is found in the marſhy diſtricts of *Ciranga* and *Puducurici*.

In the Gauts there is a kind of black-bird, the body of which is totally black; but its head is covered with a hood of a bright yellow colour, which repreſents a ſmall crown. This bird, on account of the excellence of its ſong, is held in the higheſt eſtimation by the inhabitants *.

Ciula is the wood-pigeon with greeniſh feathers; *Ciangalli*, the turtle-dove; *Koca*, the crane. The flat parts of India ſwarm, as one may ſay, with theſe animals.

The *Gnara*, or *Garça real*, is a kind of ibis, but larger than the crane. The Indians, however, entertain no particular reſpect for theſe birds; but they do not drive them away from their rice fields, which they frequent in large flocks, and deſtroy the inſects and other vermin.

One of the moſt remarkable birds in India is that

be induced to believe from Gmelin's aſſertion in *Linn. Syſt. Nat.* ed. xiii. In this reſpect they are confounded with the real Vampyre of Surinam (*Veſp. Spectrum.*) This Vampyre exhales a very diſagreeable ſmell, and is not eatable; but the former may be eaten, and are uſed as food by the natives of New Holland. They are accuſtomed to ſuſpend themſelves in the day time by the large hooks of their wings from the *Caſuarina* trees. I brought down ſix of them at one ſhot in the iſland of Amſterdam (*Tonga-Tabu*), and ſeveral more remained dead on the tree; for there was an immenſe multitude of them together. *F.*

* This black-bird is the ſo called *Mayno*, or *Mayna* (*Gracula religioſa L.*) Numbers of them may be ſeen in England, particularly in London. They are brought from India and the Philippines, becauſe they pipe exceedingly pretty; are eaſily taught; learn whole tunes, and even imitate words. *F.*

called in the Malabar language *Olamàri*, in the Hinduvee *Bajà*, and in the Samſcred *Berbera*. It is of the ſize of the European ſparrow, or at leaſt not much larger. This bird conſtructs its neſt in a very curious manner, with the long fibres of plants, or dry graſs; and ſuſpends it by means of a kind of cord, nearly half an ell in length, from the extremity of an exceedingly ſlender branch of ſome tree, in order that it may be inacceſſible to ſnakes and other animals which might deſtroy its eggs or its young. This hanging neſt, though agitated by the wind, is ſo ſtrongly ſecured that it never ſuſtains the leaſt injury. The interior part of it conſiſts of three neat apartments or diviſions. The firſt, which forms the forepart, is occupied by the male; the ſecond is deſtined for the female; and the third contains the young. In the firſt apartment, where the male always keeps watch while the female is hatching the eggs, a little tough clay is found ſtuck againſt one ſide of it, and in the top of this clay a glow-worm, which ſerves to afford light in the night-time. Theſe birds feed upon inſects. Their head and feet are yellowiſh; the body is of a dark yellow, and the breaſt is whitiſh. They chiefly frequent the coco-nut trees, in which I obſerved the greater part of their neſts *. I had five of them in a cheſt, which I was deſirous of carrying with me to Europe; but as they occupied too much room, I was obliged to leave them †.

Among the amphibious animals of this country, are the *Nirna*, or Malabar otter; the *Nirpucia*, a kind of water-cat; and the *Nìrudumba*, a water ſala-

* See a deſcription of this bird in the *Aſiatic Reſearches*, vol. ii. p. 109.

† The *Bajà* or *Berbera* is the groſs-beak of the Philippines (*Loxia Philippina L.*) already deſcribed by Briſſon. A great many of theſe neſts are brought to Europe. *F.*

mander,

mander, called by the Portugueſe *Talagoya de agoa.* The ſalamander properly ſo called, which is a large black lizard, from three to four palms in length, known by the natives of Malabar under the name of *Udumba*, is found only in the woods. Its fleſh has an exquiſite taſte, forms a wholeſome kind of food, and is much reliſhed by the Indians. The water lizard is of a black colour alſo, but not ſo large.

The *Cicanni*, or *Scinco*, is a ſmall crocodile, or rather large lizard, four or five palms in length. It is of a dark brown colour, and found for the moſt part in ponds or other ſtagnant water not far diſtant from palm-gardens and rice-fields: but it is ſometimes ſeen on land, and conſequently belongs to the claſs of amphibious animals.

The *Mudela*, or proper crocodile, which is alſo an amphibious quadruped, is of all colours. It eats not only fiſh, but alſo dogs, calves, and other animals; and even men, if they approach too near it. Almoſt all the rivers in Malabar are full of theſe monſters. I have ſeen ſeveral of them which were larger than a wild ox or buffalo. Some of them are of a brown and greeniſh colour; others brown and bright red; and the moſt of them are larger than the Egyptian crocodile, which appears to me to be longer, but not ſo thick. The crocodile belongs to the ſacred animals of the Indians, and has particular temples erected to it. Formerly, a perſon accuſed of any crime was made to walk, in the preſence of the Brahmans, through a river frequented by a *Mudela*. If he got through in ſafety, he was declared innocent. The *Mudelas* are caught by means of an iron hook, to which a piece of fleſh is faſtened. When the animal is hooked, it is dragged to the bank with a ſtrong rope. Neither the crocodile nor the tyger ever attack man till preſſed by

hunger; but this is not often the caſe, as they are accuſtomed to eat a great deal at one time. In the head of the *Mudela* is found a yellow kind of muſk, which emits a ſtrong ſmell, and which is uſed by the Pagans for painting the ſacred marks on their forehead. The following anecdote may ſerve as a proof how much theſe animals are to be dreaded. A woman in the eighth month of her pregnancy, being one day buſily employed in waſhing at the river *Edacoci*, a crocodile approached her imperceptibly, which it could do with the greater eaſe, as theſe animals always ſwim with their head raiſed only a very little above the ſurface of the water. As ſoon as the monſter got within reach, he made a ſudden ſpring at the poor naked woman, and tore the unborn child from her body. She was immediately conveyed to a neighbouring church; but ſhe ſoon after expired. The large crocodile is called, in the Samſcred language, *Shiſhumàra;* the ſmall one, *Cumbhìra;* the otter, *Udru;* the tortoiſe, *Curma Camada*, or *Caciàba;* and the ſalamander, *Gòdha*. Thoſe who wiſh to ſtudy the natural hiſtory of India, muſt make themſelves acquainted with theſe names *.

* The Indian crocodile (*Lacerta Gangetica*,) has very long narrow jaw-bones, and is eaſily tamed. It is very remarkable that the crocodile is held ſacred in India, as it formerly was in Egypt. Some of the Malays, for inſtance, at Batavia, are ſo ſuperſtitious as to imagine that ſuch a crocodile is their brother or ſiſter. They endeavour, therefore, to ſave ſome of their proviſions, that they may every day carry food to the crocodile, which approaches at their call. *F.*

CHAPTER X.

Seas, Rivers, Veſſels uſed for Navigation, Fiſh, Shell-fiſh, and Serpents in India.

THE whole ſea-coaſt from Surat to Cape Comari is inhabited by fiſhermen, who, becauſe they belong to the deſpiſed or rather loweſt caſts, dare not ſettle in the interior part of the country, and are conſequently obliged to conſtruct habitations for themſelves on the ſea-coaſt, or in the neighbourhood of harbours, rivers, and other ſtreams of water. Theſe people are almoſt all Chriſtians; a ſmall number of them only are Pagans and Mahometans. The latter were induced to embrace Mahometaniſm by the Arabs, who eſtabliſhed themſelves there in the eighth and ninth centuries; the former were converted to the Chriſtian faith by the Franciſcans, Dominicans, Jeſuits, and bare-footed Carmelites. As moſt foreigners who viſit India travel along the ſea-coaſt, and have no opportunity of going far into the interior parts, they form an opinion of the country and its inhabitants from the manners, cuſtoms, laws, peculiarities, and fabulous relations of theſe fiſhermen. Hence the unfounded, ridiculous, partial and inſipid tales reſpecting the Indians, which have been ſpread throughout all Europe. The *Mucarèr* (fiſhermen, or, according to the literal meaning of the word, people who dive under water), *Paravas*, *Ciànas*, *Tupaſis*, *Meſtizes*, *Creoles*, and other inhabitants of the ſea-coaſt, are certainly incapable of giving any authentic information reſpecting India; as

they never ſaw the interior part of the country, and dare enter into converſation neither with the nobility nor the Brahmans. This regulation is founded on the religious ſyſtem and political conſtitution of the Indians.

The ſea, in the Samſcred language, is called *Samudra*, *Abdhi*, *Sàgara*, *Arnavà*, *Ambudhi*, and *Udadhi;* but, in the Malabar, *Cadel.* According to the poetical fables of the Indians, there are in this world *Sapta Sagara*, that is, ſeven ſeas. The firſt, named in the Samſcred *Kſhìròda*, conſiſts merely of milk; the ſecond, *Lavonoda*, of ſalt; the third, *Suroda*, or *Sura*, of coco-nut juice; the fourth, *Dadhimanòda*, of water which ſeparates itſelf from the ſour milk; the fifth, *Ikſhùda*, of water from the ſugar-cane; the ſixth, *Svavduda*, of freſh water; and the ſeventh, *Navanidàmbudhi*, of freſh butter. In the centre of theſe ſeas lies the iſland *Gembhu*, that is, the globe which we inhabit. The Engliſh have promiſed to explain this allegorical ſyſtem in the third volume of the Aſiatic Reſearches; and I ſhall not therefore, diſpute with them that honour.

The Brahmans are not ignorant that the ſea, under the equator, is much ſalter than towards the poles; but they explain this phyſical phenomenon by a very ridiculous fable, for they ſay that *Caſhyaba*, one of their *Munis* (who is nothing elſe than the ſtar which we call *Canopus*), lets his urine fall into the ſea under the equator, which is never the caſe in the neighbourhood of the north pole. The real cauſe why it was eſtabliſhed by the all-wiſe Creator of the world, that the ſea at the equator ſhould contain a greater quantity of ſalt than elſewhere, and that it ſhould be expoſed to greater agitation from its flux and reflux, and alſo from ſtrong currents, winds and ſtorms, was undoubtedly to prevent the atmoſphere from being corrupted and impreg-

nated with infectious vapours in so hot a climate, and to render that part of the world as agreeable a residence for man as either of the poles, where, on account of the severity of the cold, no corruption can take place.

The principal and most remarkable rivers in India are the *Ganga* or *Ganges;* the *Sindhu*, which the Europeans very improperly call the *Indus;* the *Jamunà*, called improperly also by the Greeks and the Romans the *Jomanes*, or *Djemma;* the *Rèvà;* the *Sharavadi;* the *Vaitravadi;* the *Ciandrabbàga;* the *Sarayuvà;* the *Sarasuadi;* the *Devi* or *Deva;* the *Caveri*, and the *Collàru*. All these Samscredo-Indian appellations have been corrupted by foreigners. Those not acquainted with the original languages of India must be much bewildered when they cast their eye on the maps of India. To be convinced that the above names have been totally disfigured, one needs only look at D'Anville's *Antiquités Géographiques de l'Inde*, or Tiefenthaler's and Rennel's maps.

The importance of this point, which tends so much to throw light on the history of India, makes it necessary for me to correct the errors of these writers. The Brahman book, *Amarasinha*, which the Indians hold in high esteem, according to the testimony of Sir William Jones, Wilkins, Anquetil du Perron, and Davis, contains, besides other things, in the division entitled *Samudravargga*, a description of the principal rivers in India. The author begins with the Ganges, which in the Samscred language is distinguished by the following names: *Ganga, Vishnuvadi, Gehnutanayà, Suranimnaga, Bhaguirathi, Tisròda, Bhishmasù.* After these come the names of the river *Jamunà*; which are, *Jamunà, Càlinï, Suryatanayà, Shamanasuasà.* Then those of the *Rèvà*; viz. *Rèvà, Nammadà, Somobbavà, Mèghala,*

hala, Canyagà, Karatoyà, Sadanirà-bahudà, Saidavahini. Theſe Samſcred names are accompanied with the following Brahman obſervation, written in the common dialect of Malabar: *Vindyattinguelnina purapetta Revajede per;* that is, names of the river *Rèvà*, which has its ſource in, and ſprings from the mountain *Vindhia*. We next find the names of the river *Sarajuvà*; viz. *Shududri, Shadrada*, and *Sarajevà*, with the following gloſs: *Himavànguelnina purapetta Sarayùvinde per*; that is, names of the river *Sarayùvà*, which has its ſource in, and flows from the *Hima*. And after theſe the names of the river *Dèva*; viz. *Vipàſhà, Vipal*, and *Dèva*. On this occaſion the Brahman gloſſographer ſays: *Sanhjattinguelnina purapetta Dèvadajede per;* that is, names of the river *Dèva*, which has its ſource in, and flows from the mountain *Sanhya*. The names of the next five moſt remarkable rivers are then mentioned; viz. *Sharavadi, Vetravadi, Ciandrabhagà, Saraſvadi*, and *Caveri*; but not a word is ſaid in the gloſs reſpecting their origin. All theſe different appellations are contained in three Indian manuſcripts, which I have now before me. I muſt, however, obſerve, that there is no gloſs in the Samſcred text of the *Amaraſinha*, which is written in *Shlogas*, or diſtinct paragraphs; but it is found in all the other Samſcred manuſcripts of this work, which the Brahman literati have explained word by word. I have in my poſſeſſion a copy of this kind, written on palm-leaves; and that it is genuine, no one who underſtands the Brahman characters will entertain the leaſt doubt. It is evident that the above paſſage, which I have quoted from the *Amaraſinha*, is of the utmoſt importance; for it makes us acquainted with the ſources of the three largeſt rivers in India, which have hitherto been confounded by geographers. This will appear from what follows:

I. Some

I. Some conſider the Ganges as the *Sarayuvà*, which Anquetil du Perron calls *Sarjou*. Inſtead, therefore, of diſtinguiſhing two large rivers, they mention only one, and give it the name of the Ganges. This great error is obſerved in all the maps of India. Father Tiefenthaler is the only author who has avoided it. De l'Iſle, for example, in his *Carte des Indes à Paris* 1781, makes the Ganges and another river take their ſource from one lake, and ſays: *Rivière qui ſort du même lac que le Gange; elle arroſe le Royaume de Thibet.* He then ſhews how the Ganges directs its courſe through India; but does not ſpeak a word of the *Sarayuvà*, which, however, is one of the large rivers of that country.

II. Father Tiefenthaler and Anquetil du Perron were the firſt who made a diſtinction between the Ganges and the *Sarayuvà;* who aſſigned to each of theſe rivers a different ſource, and traced out their proper courſes. It is, however, here worthy of remark, that the *Brahmaputra* ridge of mountains, in which theſe two geographers make the *Sarayuvà* or *Sardjou* take its riſe, is called, in the before-mentioned *Amaràſinha*, the mountain *Himala*. We thence find that the Ganges is quite a different river from the *Sarayuvà*; and we at the ſame time learn the real ſituation of the mountain *Himala*, the *Imaus* of the Greeks; for, according to Tiefenthaler's map, the *Sarayuvà* has its ſource in the latitude of 35° north, and the longitude of 78°; but according to M. De l'Iſle's map, in the latitude of 34°, and the longitude of nearly 100°. We obſerve farther, that the two appellations of the ſame river, which the old Brahman catalogue in the *Amaraſinha* calls in the Samſcred language ſometimes *Sarajuvà*, and ſometimes *Shadrada*, have been changed into *Sardjou* and *Gagra*.

III. Tiefenthaler and Anquetil make, of the two ſtreams *Sarayuvà* and *Dèva*, only one, as may be ſeen in the before-mentioned map. This is a very groſs error; for, according to the book *Amaraſinha*, the *Dèva* not only has a different name, but a totally different origin. This river takes its ſource in the mountain *Sanhya*, and in the Samſcred language is called alſo *Vipaſha* and *Vipal*; both which appellations belong to the *Dèva* alone, and conſequently cannot be given to the *Sarayuvà*.

IV. We find likewiſe that the *Rèva*, which others very improperly call the *Ravì* or *Revi*, flows down from the ridge of mountains called *Vindhya*. Theſe are the *Vinidi Montes* of Strabo and Ptolemy, which were ſeen at a diſtance by the troops of Alexander the Great. Hence there is reaſon to conjecture, with ſome degree of probability, that Alexander, though he croſſed the *Rèva*, did not penetrate ſo far as the *Jamunà*. Had the caſe been otherwiſe, this river would have been mentioned, by hiſtorians, among thoſe which Alexander's army paſſed; for it was exceedingly well known to the ancients under the name of *Jomanes*. But, as they obſerve perfect ſilence in this reſpect, it may with certainty be admitted, that the Macedonian hero, whoſe deeds have been ſo highly extolled, ſaw and reduced to obedience only a very ſmall part of India.

V. The word *Sindhu*, in the Samſcred language, ſignifies the ſea; from which it appears, that this appellation does not properly belong to the whole of the river called the *Sindhu*, *Sandus*, *Indus*, and *Hendo*; and that it can be applied to it only where it diſcharges itſelf into the ſea. In the old Brahmanic writings this river is called the *Rèva*; for towards the north eaſt, in the latitude of 30° north, and the longitude of 34°, the *Rèva* forms the principal ſtream of the *Sindhu*. It does not flow from

Thibet,

Thibet, nor from the mountains *Imau*, *Parvada*, or *Parapomiſo*, as ſome pretend, but from the *Vindhya* mountains, lying in the latitude of 34°, and the longitude of 94°. Theſe mountains, however, are to be found neither on De l'Iſle's map, nor in that of D'Anville.

VI. In the laſt place, we here ſee that in the Samſcred language the *Rèva* is diſtinguiſhed by ſeveral names, which geographers have conſidered as belonging to ſo many different rivers, and therefore they have mentioned a conſiderable number which never exiſted. Thus M. De l'Iſle ſpeaks of a river in the latitude of 25°, to which he gives the name of *Dimadee*. He has been led into this miſtake by the corrupted orthography of the word *Nama à*, an appellation given to the *Rèva*, and which means that river alone. Such is the caſe when writers do not underſtand the languages of India, and are not able to procure accurate information by reading Indian works! The Samſcred names of the principal Indian rivers may be found, however, in Biſcoping's dictionary. The *Rèva*, *Jamunà*, *Ganges*, *Sarayuvà*, and *Caveri*, are conſidered by the Indians as ſacred; and, according to their belief, purify from their ſins all thoſe who bathe in them.

The different kinds of veſſels employed for navigation on the coaſt, and in the rivers of Malabar, are the following:

1ſt, *Candimaram*. It conſiſts of two pieces of wood cloſely joined, and ſtrongly faſtened together. With this frail and ſimple veſſel the Indians venture even out to ſea. It is indeed often overſet; but, as the perſon who directs it rows quite naked, and on his knees, he ſoon clambers back into his *Candimaram*, and eſcapes the fury of the waves *.

2d, *Toni*,

* Theſe *Candimarams* are, by the Engliſh ſailors, called *Catamarans*.

2d, *Toni*, *Mangi*, or *Vallam*. Theſe are canoes, which conſiſt of the trunk of a tree made hollow.

3d, *Ciangada*. This is the name given to a certain number of planks joined together ſo as to form a kind of raft.

4th, *Cemboca*. Is a broad boat or wherry, perfectly flat at the bottom.

5th, *Pàrram*. This is alſo a kind of wherry, nearly of a ſquare form, and ſo narrow at the top that the aperture through which people enter it is ſcarcely a foot in diameter. Theſe veſſels are built on this conſtruction, becauſe they are employed for tranſporting the *nella* and other articles, which would be infallibly ſpoiled if the ſea-water ſhould find admittance into them.

6th, *Koppel* or *Padava*. This is the name given in the Malabar language to large ſhips which have from two to three maſts, and are furniſhed with anchors, ropes, and ſails. In the Samſcred language they are called *Nau*, *Pòda*, and *Janapàtra*.

The obſervation often repeated, that the Indians make little uſe of nails or iron-work in building their ſhips, is perfectly juſt. They can, indeed, diſpenſe with both; for they join the planks together with the greateſt ingenuity; pay the ſeams with different kinds of diſſolved gum; and fill them up with the fine fibres of the coco-nut tree, ſo as to be impenetrable to the water. On the outſide they daub them over with oil procured from pilchards and other fat ſubſtances, which render the wood ſmooth,

marans. Some of the iſlanders in the South Sea venture out to fiſh in another manner. Two long bundles of the boughs of trees ſupply the place of a log of wood, and ſome tie into bundles of the like kind canes or reeds. Several of theſe are united together in ſtrata placed croſs-wiſe; and ſometimes the perſon who directs this frail veſſel ventures to add to it a maſt, and a ſail formed of a mat. All veſſels of this kind the Engliſh diſtinguiſh by the corrupted Indian word *Catamarans*. *F.*

and

and at the ſame time defend it from the ſaline particles of the ſea-water, and from being deſtroyed by worms *. The properties of the magnet are at preſent as well known to the Indians as to other nations; but that they employed the compaſs in very early periods, is much to be doubted. It is probable that they then directed their courſe at ſea by the monſoons, and the motion of the heavenly bodies. Many of the Arabs, however, ſtill venture to croſs the open ſea to India without the help of the compaſs. And, indeed, when it is conſidered that the Indian ſea during one half of the year is perfectly calm and ſtill—that the ſun remains only a ſhort time below the horizon—that the nights are exceedingly ſerene, becauſe the brightneſs of the ſtars

* All uncultivated nations formerly built, and ſtill build their ſhips without employing ſometimes a ſingle nail. Veſſels of this kind are ſtill conſtructed at Archangel. In Arabia the planks of ſhips were ſewed together. See Plin. *Hiſt. Nat.* lib. xxiv. c. 40. and *Arriani mare Erythræum.* The latter calls theſe ſhips *Madærate.* Niebuhr ſaw a ſhip of this kind from Oman, which was called *Tarad.* Theſe veſſels and their name have been therefore preſerved theſe 1700 years; for the ſyllable *ma* is a *formativum nominis*, and *Darate* and *Tarad* have a great affinity, or are the ſame word. In Otaheite alſo, and the neighbouring iſlands, all the ſhips, or rather large war-boats, have their planks ſewed together, and the ſeams are filled up with the fibres which ſurround the cocoanut, in the ſame manner as our ſhips are caulked with oakum. Among the diſſolved gums with which the ſeams between the planks are daubed over in India, we are no doubt to reckon reſin. As far, however, as I know, the *Tſchinam*, which conſiſts of cocoanut oil, freſh lime burnt from muſcle ſhells, and other ingredients, is principally uſed for this purpoſe. It is well known, that, for ſome time paſt, large ſhips have been ſheathed with copper, to prevent them from being pierced by the ſea-worm (*Teredo navalis L.*) or the bottoms of them are daubed over with a particular mixture of tar and pounded glaſs. It has lately been diſcovered in England, that tar made from pit-coal is the beſt for withſtanding the ſea-worm. Oil of pilchards is here recommended for the ſame purpoſe; and indeed it would be worth while for ſome of the maritime nations of Europe to make experiments with it. *F.*

is

is never obſcured by thick vapours or clouds—that the wind blows invariably from one quarter, and that the currents never change their courſe, it will readily appear that ſuch a paſſage may be attempted and happily effected without the help of that uſeful inſtrument.

The Indians are abundantly ſupplied with fiſh of all kinds. The whale, which they call *Cadelàna*, that is the ſea elephant, is not uncommon in theſe ſeas It may be frequently ſeen at Cape Comari, and on the neighbouring coaſt. Some years ago a whale was driven by the tide into the river at Cochin; and as it remained there till the ebb tide, it was not able to return. It, therefore, proceeded up the ſtream; but it ſoon got into ſhallow water, and was killed by the Indians.

The *Souffleur*, a large fiſh of the like kind, is called in the Malabar language *Turàva*. It received this name becauſe it always ſpouts up water through its noſtrils, ſo that it riſes as if from two ſprings. It is ſaid to be a great enemy of the whale. For farther particulars reſpecting it I ſhall refer the reader to a work of the celebrated Profeſſor Schneider, publiſhed at Leipſic in the year 1795, under the title of *Collections towards a Natural Hiſtory of the different kinds of Whales*. The author deſcribes there all the ſpecies of this fiſh, together with their diſtinguiſhing characters and properties *.

* The Souffleur is the *Delphinus Orca L.* Becauſe it is often ſeen at the northern Cape of Europe, the fiſhermen gave it the name of the *Nordkaper*. A figure and deſcription of it may be found in the *Phil. Tranſ.* vol. lxxvii. p. ii. tab. 16, 17. I am rather ſurpriſed that the author ſhould have been ſo ſoon acquainted with Profeſſor Schneider's work which did not appear till 1795, and that he makes no mention of John Hunter, whoſe obſervations on whales were tranſlated from the Philoſophical Tranſactions by my learned countryman Schneider, who added to them very valuable and uſeful notes. *F.*

The

The *Wallrus*, the iſinglaſs-fiſh, and the ſturgeon, are not found in the Indian ſeas.

The *Cadapami*, or ſea-ſwine, is called ſo with great propriety, as it has really a ſnout like that of a ſwine. Its fleſh is tough, oily, and difficult of digeſtion; and for that reaſon is not much uſed by the natives of Malabar.

The ſea-horſe, called in the Malabar language *Cadelcudira*, the hippopotamus of the ancients, is alſo ſeen ſometimes in the Indian ſeas.

The *Tirada*, is the well-known ſalmon, a delicate fiſh, which frequents the ſea, as well as the ſtreams and rivers. It is caught in ſuch abundance in Malabar, that I have often purchaſed from four to ſix pound of it for two Cochine.e *Panam*, which are equal in value to about four Roman *Bajocchi*. At this rate three men for a *Paolo* may procure a day's maintenance, even including rice.

Pilchards are caught in ſuch immenſe quantities on the coaſt of Malabar, that the Indians often do not know how to employ them. They feed their ducks, dogs, and ſwine with them; and even mix them among the dung uſed as manure for their coco-nut trees. Were not the Indians too lazy to ſalt theſe fiſh, they might carry on a very conſiderable trade with them *.

Muri, or oyſters, are exceedingly plenty in the rivers near Cochin and Collam. I have often purchaſed 300 of them for a *Panam* (about ſix-pence

* The author ſeems not to have known that the ſalting of proviſions, and particularly fiſh, in hot climates, is attended with great difficulties. The fiſhermen are often detained at ſea by the wind and tide; their fiſh, in that caſe, are injured by the heat of the ſun, and, if ſalted, ſpoil much ſooner. Beſides, ſalt not mixed with too much cathartic ſalt is neceſſary, and that is not at all times to be procured. *F.*

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ſterling) They are fiiſhed up in the ſame manner as the pearl muſcles. The fiſhermen repair to a place where the ſea is not too deep, and make faſt their canoes to two poſts. One of them then ties a rope round his body, and dives under the water with a baſket. When he has filled his baſket with oyſters, he makes a ſignal to his companion, who remained in the canoe, to draw him up; and while he is doing ſo, the one who is bringing up the oyſters aſſiſts him by clambering up one of the poſts.

The *Palagamim*, or ſea-bream, is of a ſhining colour like gold, but has a bad taſte.

The *Neymin*, or oil-fiſh, is from three to four palms in length, and has an excellent taſte, but is ſomewhat difficult of digeſtion. The *Karimim*, or ſtone-fiſh, appears to me to be the European ſea-bream.

The *Ayla*, called in Portugueſe *Cavala*, has a good taſte when freſh; but, when ſalted, becomes like the herring.

The Indian eel is very delicious; but too fat, and conſequently difficult of digeſtion.

The *Tirandi*, or roach, has an exceedingly good taſte, though not nearly ſo large as the roaches ſold at Rome.

The *Anicannen* and *Kòlen* are both ſmall fiſh of a bad quality.

The tench, pike, and mackarel are alſo caught on the Malabar coaſt; but I do not find their names in Father Hanxleden's dictionary.

The *Ettamin* is in all probability the red ſea-bream.—Soles and flat fiſh are no where ſo good as at *Collam* and *Angenga*.

The tortoiſes, which inhabit the ſea, as well as the rivers, are here of conſiderable ſize. I have ſeen ſome of them which weighed forty pounds. The

people

people of Malabar, however, do not eat the tortoiſe; and if one of them enters a houſe, they conſider it as a bad omen.

The Xiphias, or ſword-fiſh, is caught in great abundance in the Indian ſeas.—The barbel is found only in rivers which the water of the ſea never enters.

Crabs, called in the Malabar language *Gnanda*, and in the Samſcred *Carchidaga*, are poiſonous in October and November; for about that period the poiſonous aquatic plants, ſuch as the blue tithymal, or wolf's milk, grow up; and as theſe animals feed upon them, they are rendered ſo poiſonous as to occaſion death to thoſe who eat them. It would be therefore proper, that in Malabar, as is the caſe in the Iſle of France, a law were made to prohibit crabs being caught during theſe two months. M. Paſſavant the Daniſh factor at Calicut, Father Louis Maria à Jeſu, now a biſhop, and myſelf, once happened to be in company, and to eat of theſe animals. The other two gentlemen each ate two of them; but I contented myſelf with one. Three hours after, M. Paſſavant became pale as death, and was ſeized with ſo violent a vomiting, that we abſolutely thought he would have expired. Father Louis Maria was attacked with vertigo; all the veins in his body were ſwelled; his face, lips, and hands became blue, and he experienced an oppreſſion at the heart which threatened to prove fatal. I immediately gave him ſome theriac, which the miſſionaries generally carry about with them, and ſent for a barber to bleed him. In regard to myſelf I was ſeized with a giddineſs and vomiting, the latter of which I endeavoured to provoke. This accident, and others of the like kind, which frequently happen in this country, ought to ſerve as a caution to thoſe who travel through Malabar, not to eat crabs there during the ſummer months. The caſe is the ſame with ſome kinds of fiſh.

At Cochin and the neighbouring diſtricts the water alſo is exceedingly unwholeſome. The natives of Malabar are not ſo fond of ſprings as they are of their *Colam* or ponds, from which they draw the water they uſe as drink. As it, however, contains too much marine ſalt and calcareous particles, if it be not properly filtred, it gradually produces ſuch bad effects on the body, as to make the feet of thoſe who drink it ſwell up in an extraordinary manner. I have ſeen ſome of theſe people whoſe legs were as thick as the body of a full-grown man. The moſt beautiful women at Cochin have ſometimes feet like an elephant*. Rich people cauſe their water for drinking to be brought, for the moſt part, from the *Feira d'Alva*, which is very pure, and has an excellent taſte.

When a Malabar king, prince, or great man dies, the *Mucaver* muſt for ſome time give over fiſhing; and, as a ſignal that it is then prohibited, branches of trees are always ſtuck up here and there on the banks of the rivers. They are generally ſuffered to remain eight or ten days, in order that the ſoul of the deceaſed during that time may chooſe for itſelf a new habitation in the body of ſome fiſh.

SHELL-FISH.—The ſea hedge-hog is found at Collam, and other places on the coaſt; but it is much larger than at the Cape of Good Hope and the Iſle of France. Theſe animals adhere ſo faſt to the rocks and ſtones, that it is almoſt impoſſible

* I have ſeen theſe ſo called elephant feet more than once in Otaheite and the neighbouring iſlands. They were hard to the touch, and ſometimes red, though they were often of the natural colour, and like the reſt of the body. The patients were able to walk without feeling much pain from the ſwelling. I had not an opportunity of obſerving whether this diſeaſe originated from the water. I am, however, of opinion, that it was occaſioned by catching cold after violent heats, and by intemperance in eating; for the principal *Eribs* only were attacked by it. *F.*

to detach them. On one ſide they are covered with black, ſharp prickles, which ſerve them as a defence againſt their enemies; on the other is obſerved a round ſmooth aperture, which ſupplies the place of a mouth, and through which, by means of a few tender hollow fibres, they receive their nouriſhment. When they are ſated with food, they attach themſelves to the rocks with theſe fibres ſo faſt that a knife is neceſſary to diſengage them. When they are deſirous of removing from one place to another, they uſe their prickles inſtead of oars, and ſwim along the ſurface of the ſea with great eaſe, ſo that they almoſt have the appearance of black balls.

The ſea-ſtar is found in great abundance in the ocean to the eaſt of Cochin. Theſe animals, like other kinds of fiſh, form themſelves into a ſort of ſociety; for it is very rare to ſee one of them alone. They ſwim in ſhoals at the ſurface of the water, and always direct their courſe according to the wind: their movement, however, is ſcarcely perceptible. They have a few ſmall ſuckers, through which they receive their nouriſhment, and which they contract as ſoon as they are touched. Their ſtomach, from which the nouriſhing juices are conveyed to the ſmalleſt veſſels, is probably in the centre of their body, where all their points are united. They have neither eyes nor mouth; but a moſt delicate ſenſe of feeling, which ſupplies the place of ſight.

On the rocks near the ſea there are found alſo a kind of teſtaceous animals called in Italian *Ballani*, which are of a fleſh colour, and have an excellent taſte. Their ſhell has the form of a half-blown tulip.

The pipe coralline, *Tubipora*, has almoſt the appearance of a leaf covered with prickles.—At Collam there are found alſo various kinds of Turbinites.

SNAKES.—The commoneſt, though not the moſt poiſonous kind of theſe animals, found in Malabar, is the *Nallapamba*, that is, the beautiful ſnake. It is ſo called, becauſe it has hanging round its neck two pieces of ſkin, which ſhine like a pair of ſpectacles, and which it can extend over its head like a hood or cap. Of this ſnake there are ſeveral varieties. One has a complete cap at both ſides of the head, and is called *Padamuliaven*: another is furniſhed with this cap only on one ſide, and is called *Ottapadaven*. A third kind has a complete cap, but is much ſmaller than the other two, and is the moſt poiſonous of all. When theſe ſnakes attack a man, or fight with the *Kirri*, they raiſe themſelves up in a perpendicular direction; turn round on their tail, whiſtle, move the upper part of their body from ſide to ſide, and in that manner endeavour to wound their antagoniſt. Some of theſe ſnakes are from three to four, others from ſix to eight palms in length; but the ſmalleſt, which the Indians call *Caytolacurungni*, is, as already ſaid, the moſt poiſonous. A perſon bit by it dies generally in three or four hours; but this depends on the place where the wound has been inflicted, whether in any of the nobler parts of the body from which the poiſon is conveyed ſooner to the heart. With theriac of Poictiers, and the antidote of Madura, I have cured more than fifty perſons who had been bitten by ſerpents of this kind. When I took charge of ſuch patients, I cauſed them, above all things, to be kept under a very warm covering, and both the doors and windows to be carefully ſhut, that no cool air might touch them. As I knew from experience that the poiſon communicates to the blood a deadly coldneſs, by which it is curdled, I made my patients frequently drink warm water, and gave them two or three doſes of theriac or the Madura antidote.

If a perſpiration followed, and if their breathing became freer, I continued the ſame treatment, making them take theriac and warm water. If the whole maſs of the blood, however, was already infected, my method of cure failed, and the patients infallibly died. The previous ſymptoms were blueneſs of the lips and around the eyes; the face became of a dark brown and white colour, and all the limbs turned rigid. The moſt effectual remedies which can be uſed in ſuch caſes are, eau de luce, and cauſtic alkali. Theſe ſpirituous things, however, are difficult to be procured in India; becauſe they ſoon evaporate, and cannot be preſerved. The natives of Malabar generally employ the *Alpam* root, and pulveriſed *Amelpori:* they alſo bind up the wounded part, and cauteriſe the wound with a red-hot iron. The latter proceſs is of little or no uſe; and for that reaſon this poiſon proves mortal to ſo many people, who might perhaps be ſaved by a different treatment.

The deſcription given by the ancients, of the aſpis, agrees exceedingly well with this ſerpent, and there is reaſon to conclude that it is the ſame animal *. The wild ſwine, and different kinds of fowls, however, eat them; but they always leave the head.

* The ſnake, reſpecting which the author here ſays ſo much, is the well-known ſpectacle-ſnake, *Coluber Naja L.* called in the Portugueſe, *Cobra de Capello.* An account was publiſhed, ſome time ago, in the Philoſophical Tranſactions, by an Engliſhman, that he had cured ſeveral perſons, bitten by the *Naja*, with volatile alkali. In five minutes after a perſon has been bitten, a locked jaw takes place. From 30 to 40 drops of ſpirit of hartſhorn muſt, therefore, be immediately adminiſtered in water; the mouth muſt be forced open, if neceſſary, and the doſe, in the courſe of a little time, muſt be doubled. Death enſues in two or three hours if no remedy be applied, and all the limbs become ſtiff, as the author ſays. I, however, doubt whether the *Naja* be the aſpis of the ancients. *F.*

It is not improbable, that the *Kirri* deſtroys this ſnake, becauſe it ſucks eggs in the ſame manner as it does, lies in wait for mice and bats, and conſequently deprives it of its food; but, when killed, the *Kirri* is ſatisfied, and leaves it untouched. It may be rendered as tame as any domeſtic animal, if a little milk and ſugar be daily placed before it, as is done in Malabar. It comes then every day at certain hours to eat its food; never offers the leaſt injury to any one; and ſuffers itſelf to be taught various tricks. I ſaw this paſtime ſeveral times, in the houſe of the *Pennicare* at *Verapole*, and was no longer aſtoniſhed at the art of the ancient prieſts, who are ſaid to have been acquainted with the method of taming ſnakes alſo. When theſe ſnakes arrive at any place where there are a great many poultry, they unite together, and range themſelves in order of battle againſt the enemy. In this reſpect they ſeem to be guided by the ſame inſtinct which induces the buffaloes, as ſoon as they diſcover a tyger, to form themſelves into a circle, with their hind parts ſqueezed cloſe together, and thus to preſent their horns to the ravenous animal. This ſnake is fond of frequenting gardens where there are pine-apples, by the ſmell of which it ſeems to be attracted. On the other hand, all ſnakes, without exception, fly from burning ſulphur, and from all plants, roots, and vegetables which emit a ſtrong ſmell.

Another poiſonous ſnake is, by the natives of Malabar, called *Velliketten*, or *Vallumi*, and by ſome of the Europeans the ringed ſnake, becauſe it has ſeveral white rings around its body. It is, however, only two palms in length, and as thick as the finger, but exceedingly poiſonous. People, therefore, cannot be too much on their guard againſt this animal, for it enters ſitting apartments, and creeps

creeps not only under tables and chairs, but even under the beds.

The ſpotted ſnake, called *Maudali*, is totally different from the *Anelli*, with which it is confounded by Father Vincentius à Sancta Catherina, who has given a deſcription of it in the eighth chapter of the fourth book of his Voyage to the Eaſt Indies.

The ſnake *Ettadimuken* is called by the Portugueſe *Cobra de oitto paſſos*, becauſe it always contracts itſelf together, and then ſprings forwards eight paces.

The *Cerattapàmba*, that is, the ſpringing ſnake, is of a ſmall ſize, perfectly white; always holds its head erect, and, when it moves, forms its body into a bow. I found ſnakes of this kind on the mountains of *Maleatur*, where they conceal themſelves under the fallen leaves.

Tevi is the name of a beautiful, ſmall, ſtriped ſnake, which hurts nobody. When one of this kind is killed, a great many of the ſame ſpecies reſort to the place, and remain in the neighbourhood till their dead companion is removed. However incredible this circumſtance may appear, it is certain that an inſtance of it occurred at the ſeminary of *Ambalacatti*, in the preſence of at leaſt thirty perſons. I have ſeveral times been on the point of killing one of theſe ſnakes; but the Chriſtians, as well as Pagans, always requeſted me for Heaven's ſake not to do it, elſe it would be impoſſible for them to remain in their houſes, on account of the great number of ſnakes which would aſſemble from all quarters, and which they would not get rid of for ſeveral days. I ſhall leave it to naturaliſts to explain this ſingular phenomenon.

Malapàmba, or *Perimpàmba*, the mountain-ſnake, found in the Gauts, is altogether of a dark-brown

colour; from thirty to forty feet in length, and as thick as a fed ox. It has no teeth; but it devours dogs, deer, cows and other animals, which it ſeizes by twiſting itſelf round their bodies. The exiſtence of this monſtrous animal is beyond all doubt; for ſome of them have been ſeen at *Vaypur*, *Cagnarapalli*, and other places. Sometimes they are ſwept down from the mountains by the violence of the ſtreams. I myſelf cauſed a ſnake of this kind to be caught, and ſent it as a preſent to M. de l'Ormier. It was fifteen feet in length. If a perſon takes a ſpoonful of the fat of this ſnake, and drinks warm water afterwards, it expels the leproſy. I have in my poſſeſſion a bottle filled with it.

The *Irutalakuſzali* is a ſnake with two heads, whatever Charleton and others may ſay to the contrary. In Portugueſe it is called *Cobra de duas cabeças*, and in Latin the *Amphiſbæna*. M. Roſier, the commandant at Collam, ſhewed me two ſnakes of this kind, which he preſerved in a glaſs jar. I ſaw one of them alſo in the mountains of *Maleatur*. It is a palm or a palm and a half in length; has the colour of withered leaves; and does not, like other ſnakes, creep ſtraight forwards, but always rears one of its heads, and makes an arch with its body when it moves. Its bite always occaſions a tumour filled with venom; but the poiſon acts very ſlowly, ſo that it is ſeldom or never too late to apply a remedy *.

* The *Amphiſbæna* of the ſyſtem has not two heads, but is of equal thickneſs at the head and tail; ſo that it appears as if it could advance both ways. There are, however, real two-headed ſnakes; at any rate, ſome of that kind have been ſeen in America. This monſtroſity is perhaps tranſmitted by generation, as the *monſtra per exceſſum* in the families of *Ruhe* and *Calleja*, whoſe deſcendants have more than five fingers and toes. It can be determined only by accurate anatomical and phyſiological examination, whether theſe two-headed ſnakes form a particular genus. *E.*

The moſt poiſonous and moſt dangerous of all the Malabar ſerpents is called the *Rudhiramandali*. This Samſcred word implies that it is ſpotted, and that its poiſon forces the blood from the bodies of thoſe whom it wounds; for *Rudhira* ſignifies blood, and *Mandali* ornamented with ſpots. The dreadful effect of its poiſon is deſcribed by Lucan in the following lines:

Deeply the fierce *Hæmorrhoïs* impreſt
Her fatal teeth on Tullus' valiant breaſt:
The noble youth, with Virtue's love inſpir'd,
Her, in her Cato, follow'd and admired;
Mov'd by his great example, vow'd to ſhare,
With him, each chance of that diſaſtrous war.
And as when mighty Rome's ſpectators meet
In the full theatre's capacious ſeat,
At once, by ſecret pipes and channels fed,
Rich tinctures guſh from every antique head;
At once ten thouſand ſaffron currents flow,
And rain their odours on the crowd below:
So the warm blood at once from every part
Ran purple poiſon down, and drain'd the fainting heart;
Blood falls for tears, and o'er his mournful face
The ruddy drops their tainted paſſage trace:
Where'er the liquid juices find a way,
There ſtreams of blood, there crimſon rivers ſtray;
His mouth and guſhing noſtrils pour a flood,
And even the pores ooze out the trickling blood;
In the red deluge all the parts lie drown'd,
And the whole body ſeems one bleeding wound *.

In this horrid ſituation I once ſaw a young woman of about twenty years of age at *Verapole*. A great number of people earneſtly requeſted that I would endeavour to mitigate the ſufferings of this unfortunate girl; but neither theriac, volatile alkali, nor the antidote of Madura, could be of any ſervice, and ſhe died in the courſe of about three hours. The bite of this ſnake, therefore, produces an effect di-

* Rowe's Tranſlation, book ix. v. 1366.

rectly

rectly contrary to that produced by the bite of the aſp. The latter cauſes the blood to coagulate, and to freeze as it were in the veins; but the former decompoſes it entirely, and ſets it in ſuch a fermentation that it runs from the body, as one may ſay, in the ſame manner as boiling water from a kettle that ſtands over the fire. No remedy has ever yet been diſcovered for the bite of this animal.

No leſs dangerous is another ſnake called *Polaven* (not *Polaga*), the body of which is covered with tumours and puſtules. Thoſe unfortunate perſons who are bit by it, ſweat blood; but with this difference, that it oozes from the body in drops.

The *Karuwaèla* has on its head three knobs or excreſcences, which form a comb; and three red rings round its neck. It is an ell in length, and of a ſhining black colour, as far as the eyes, which are of a fiery red, and ſparkle with ſavage wildneſs. It is ſaid that it can kill people merely by its look; and, if this be true, it may with propriety be called the Malabar baſiliſk. It is found no where but in the Gauts, from which it never deſcends unleſs when ſwept down by the rains.

The *Cancutti* is a ſmall ſnake, which generally makes a ſpring at the eyes. I never had an opportunity of ſeeing this ſnake, or the preceding; but I was aſſured by the natives of Malabar, that both kinds are found in the country.

During my reſidence at *Verapole* I found ſnakes every where, not only in the gardens, but alſo in the houſes, and even in the *Patayas*, or rice magazines. People, therefore, muſt be always on their guard, and keep every thing neat and clean. They muſt alſo burn frequently ſtrong ſmelling ſubſtances, and ſuch in particular as occaſion a great deal of ſmoke and vapour; for theſe are the beſt means to drive away ſnakes, which generally take up their

abode in places where little attention is paid to cleanlineſs.

It is well known, that the Indians are acquainted with a method of charming ſerpents, or of enticing them towards them by a certain kind of art. This operation I have ſeveral times ſeen, and I always obſerved that the whole proceſs was perfectly natural. The people who charm the ſnakes rub their hands with various kinds of ſweet-ſmelling herbs, and employ at the ſame time the aſſiſtance of ſinging and muſic. As ſoon as the ſnake, which is acute of hearing as well as ſharp-ſighted, perceives what is doing, it creeps from its hole, becomes as it were inchanted, and twiſts itſelf round a ſlender ſtick which is preſented to it. The charmer then takes out its poiſon, puts it into a baſket, and carries it about through the ſtreets, where it is made to amuſe the populace with all kinds of tricks *.

According to the Brahmanic mythology, there is a ſnake which ſurrounds the whole world. They give it the name of *Sarparagia*, the king of the ſnakes, or *Vàſughi*. Properly ſpeaking it is nothing elſe than the *Annulus Platonis*, a ſymbol of life and death; the eternal revolution of every thing in the univerſe. It is well known that Plato was indebted for this idea to his preceptor Pythagoras †, to whom it was firſt communicated by the Magi in India.

Among the zoophytes, or animal plants of Malabar, is the ſea-nettle; called by ſome *urtica ma-*

* An account of the different methods employed to entice ſnakes from their holes, and to catch them, may be found in the Philoſophical Tranſactions. For the tricks which they are taught ſee Kæmpfer's *Amœnitates exoticæ*. *F.*

† It is impoſſible that Pythagoras could have been the preceptor of Plato. The latter was born at Ægina 431 years before the birth of Chriſt, and the former was killed 471 years before that period, in a battle between the Syracuſans and Agrigentines. *F.*

rina,

rina, and by others *flamma maris*. It is a ſpongy body, with a hole in the middle, which is ſurrounded by a purple-coloured band, that forms as it were a ſort of cap. In the ſea, near Cochin, there are two kinds of this animal, which ſwim about in the ſame manner as the ſea-ſtar. When held in the hand it occaſions a painful ſenſation, like that produced by the common nettles. In the Malabar language it is called *Cioriunu*.

Mother of pearl is employed by the Indians to make panes for their windows. They are prepared at Cape Comari, where there is a pearl fiſhery. The pearls themſelves are not ſold there by weight as in Europe, but merely by an eſtimation of their value. Twenty pearl-oyſters may be bought for a rupee, and the purchaſer is not allowed to open them till he has paid the money. If only one pearl is found in theſe twenty oyſters, he has ſufficient reaſon to be ſatisfied with his bargain; but if they contain none, he muſt put up with the loſs.

A

VOYAGE

TO THE

EAST INDIES.

BOOK II.

CHAPTER I.

Birth and Education of Children.

THE Indians of Malabar ſay that women conceive in ſilence, but bring forth amidſt noiſe. When a woman is pregnant, the greateſt reſpect is paid to her; not only by her huſband, but by her parents, her relations, and her neighbours; and all the inhabitants of the place belonging to her caſt intereſt themſelves for her health and ſafety. They conſider pregnancy as a very diſtinguiſhed proof of the bleſſing of the goddeſs *Lakſhmi**, who is a ſymbol of the fertility of

* This goddeſs *Lakſhmi* is, by Sonnerat, called *Latſchimi*. See his voyage, vol. I. p. 132. She is the goddeſs of riches, and, according

of the earth; and in the ſame degree that they deteſt widowhood and barrenneſs, they treat with care and tenderneſs married and pregnant women. The attention ſhown to the latter is founded in principles of wiſe legiſlation and ſound philoſophy, which employ theſe means to increaſe population and promote parental affection. When a woman has attained to the ſeventh month of her pregnancy, a particular feſtival is celebrated on her account. A bower, conſiſting of the branches, leaves, and bloom of the coco-nut tree, is conſtructed in the court-yard of her habitation; and her huſband ſends betel leaves to all her friends and relations, and invites them to the ſolemnity. As ſoon as the company have aſſembled in the arbour, boiled rice is brought as an offering to the gods on a banana leaf. This offering is called *Ponghel*, that is, the rice offering. The rice is accompanied with ſome figs, a little ſugar, and butter; ſo that the whole has the appearance of a libation. It may be readily perceived, that the object of this ceremony is to induce the gods to provide for the ſupport of the child, and to protect the mother, during the laſt months of her

according to the Indian mythology, married *Viſhnu*, and with him produced *Manmadi* the god of love. In Fra Paolino's Latin work, a German tranſlation of which was publiſhed at Gotha, in 1797, with engravings, may be ſeen, Plate XII. three figures of *Lakſhmi*, taken from braſs images, preſerved in the Muſeum at Velitri. In that work ſhe is called the wife of *Viſhnu*: and all the names given to her by the Indians are there enumerated. Among theſe are: *the goddeſs of good fortune*, *the woman in labour*, *the mother of the world*. Here the author calls her the *fruitfulneſs of the earth*, and, a little farther, *the goddeſs of riches*. It will be, in general, neceſſary in reading this part of the author's book, to compare with it Sonnerat's Voyage to India; alſo the *Code of the Hindoos*, or the *Ordinances of Menu*, by Jones and Hüttner Weimar, 1797; and, laſtly, the *Gentoo Laws*, by Raſpe, Hamburgh 1778. Theſe works contain many things which will ſerve to illuſtrate what is here ſaid by the author. *F.*

pregnancy;

pregnancy, from every thing that might prove hurtful or prejudicial to her. After the libation, a cocoanut is broken and presented as an offering to *Ganesha*. A garland of flowers is then hung round the neck of the pregnant woman, who sits in the middle of the arbour; and a dish filled with saffron and chalk, which have been previously dissolved in water, is placed before her. The saffron, or *cuncuma*, is consecrated to the planets, which are worshipped by the Indians as deities, and which are said to possess the power of driving away the mischievous demons. For this reason all the women present at this solemnity take the above vessel in their hands, one after the other, and move it three times backwards and forwards before the face of the *Garbhani*, that is, the pregnant woman, to fright away the evil demons, and to guard against all witchcraft and sorcery which might do hurt to the child or the mother. These women then take another wooden vessel, with a little milk, into which are put several gold and silver medals. This vessel is given to the pregnant woman, who holds it in her hand, and at the same time bends her body forwards; upon which all the women present take in succession a piece of gold or silver from the vessel, and place it between her shoulders. This is done with a view to implore for her the blessing of *Lakshmi*, whom the Indians worship as the goddess of riches, milk, fruit, corn, and every thing produced by the fertility of the earth. Many ceremonies and customs, which have a striking similitude to the above, may be seen represented on some of the Grecian vases; and I am fully convinced, that a satisfactory explanation of them cannot be given till they are compared with the manners of the orientals.

A woman for a certain time after her delivery is considered as unclean; but the period prescribed in this

this reſpect is different according to the caſt to which ſhe belongs. For the caſt of the Brahmans ten days are fixed; for that of the *Kſchetria*, or *Ràgiaputra*, eleven; and for the loweſt caſt, or that of the *Vayſhya*, fifteen. The wives of the *Shudras*, or artiſans, and other people of inferior rank, do not adhere very ſtrictly to this law; but in general they muſt remain a few days by themſelves in a ſeparate apartment, which is ſometimes fitted up for the purpoſe, in order that the other inhabitants of the houſe may not render themſelves impure, contrary to the ſtrict prohibition of their religion. It, indeed, cannot be denied, that this practice is connected with a great deal of ſuperſtition; but in ſo hot a country as India it is uſeful and proper. The ablutions and bathing, which theſe women muſt employ, are attended with equal advantages. They not only promote cleanlineſs, but they ſtrengthen the body and preſerve it from nervous weakneſs, as well as univerſal debility, which would undoubtedly be the conſequence of too violent perſpiration *.

As ſoon as a child comes into the world, it is not bound up, as among us, in clothes and bandages, but is ſuffered to have the free uſe of its limbs, and is laid, quite naked, on a mat. After it has been repeatedly waſhed with cold water, the mother gives it the breaſt. Every female Indian, whatever be her condition, would conſider it as a great cruelty to neglect this duty of nature, and to commit her child to the care of a nurſe, from whom, as unfortunately is too often the caſe in other countries, it might imbibe,

* The Indian legiſlators ſeem to have been early acquainted with their climate, and its influence on the health. In a word, they evidently ſeem to have been men of prudence and ſound judgement; ſince in order to give their laws reſpecting cleanlineſs and health more importance and force, they took care to interweave them with their religious ſyſtem. *F.*

at

at the ſame time with her milk, her ſhameful paſſions, or her diſeaſes *. In India, therefore, there is no reaſon to apprehend that a nobleman will be depraved by his nurſe, and converted into a clown; for every child receives the ſame education that was given to his father, and to every member of the ſame caſt.

When a woman is delivered, her huſband, or lover, muſt acquaint the magiſtrate or overſeer of his caſt, that the new-born child may be added to the liſt of thoſe perſons who compoſe that caſt. This overſeer, called *Giàdi Egiamàn*, is bound by the nature of his office to tranſmit to the king an accurate account of the number and qualities of the perſons under his inſpection. By this liſt the king is enabled to diſcover, on the firſt view, the extent of his power; how many vaſſals he has, and the amount of the tribute which he can demand from them. This political eſtabliſhment of the Indian princes was uſual in the oldeſt periods, and occurs in Strabo. It was equally beneficial as that law of Servius Tullius at Rome, which obliged every father of a family, as often as he had a child born, to bring a piece of money to the temple of Lucina. The Brahmans are accuſtomed alſo to mark, with equal care, in their pagodas or temples, the birth-day of every child. In each of theſe there is always a Brahman, if not two, paid by the overſeer of the temple, whoſe

* The climate of India permits new-born children to be laid quite naked on a mat, and to be waſhed, as above, with cold water; whereas in the north it is neceſſary they ſhould be defended from the cold. The mild Indian women, accuſtomed to obedience, may and muſt ſuckle their children themſelves; but among us, where the women indulge ſometimes in the moſt violent paſſions, heat themſelves with dancing, and then expoſe themſelves to the cold, and uſe ſour, ſweet, and ſalt food at the ſame time, many mothers when they ſuckle give their children poiſon, and therefore a ſound nurſe, ſubject to few paſſions, is better. *F.*

buſineſs expreſsly is to keep a regiſter of the births, marriages and deaths, and alſo of every intereſting event that concerns the claſs to which they belong. Theſe *Vàriar*, or calculators, are therefore enabled to give ſuch an accurate and minute account of the family, connexions, life and condition of every perſon in the neighbouring diſtrict, as is truly aſtoniſhing. This knowledge is acquired, indeed, in the moſt natural manner; but it has ſo much the appearance of ſomething ſupernatural, that perſons of weak minds are at a loſs how to account for it. When a father has a child born, he ſends for one of theſe aſtrologers, who pretend to underſtand the twenty-eight houſes of the planets, through which the moon paſſes every month. The aſtrologer, having learned the moment of the child's birth, makes it the ground of his calculations to diſcover the planet and conſtellation under which it was born, and, according to the reſult, he foretels the circumſtances of its future life, or rather its deſtiny. This deſtiny, which they call *Giàdaga*, is written by the god Brahma on the forehead of all mankind at their birth; and from him proceed all the unavoidable events to which they are expoſed during their whole lives. A belief in this deſtiny is the true cauſe why moſt of the Indians are real ſtoics: and their ſtoiciſm is evidently ſeen by their conduct when ſick; by the women burning themſelves with the bodies of their huſbands; by the ſingular apathy, and in part horrid penances of their philoſophers; and, in general, by the wonderful patience with which the Indians endure pain, labour, ſlavery, and other ſufferings.

When the days of purification are over, it is then time to give the child a name; and on that occaſion the company before mentioned aſſemble once more at the houſe of the mother. The latter having waſhed herſelf ſeveral times with pure water, and

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put on a complete new dreſs, appears with the child in her arms; preſents it to her female friends; and ſits down in the middle of the company, cloſe to her huſband. A Brahman then repeats publicly a number of prayers, and kindles the *Hòma*, or burnt-offering, in virtue of which the child is conſecrated to *Shiva*, as the ſymbol of the Sun and of Fire; which, according to the Brahmanic doctrine, is ſuppoſed to be an image of the only true God. The ſubſtances uſed for this burnt offering are wood, rice, and butter. The name given to the child is taken immediately either from the elements, planets, and other ſtars; or from the ſymbols and figures by which the elements, ſtars and planets are repreſented. As ſoon as it is determined what the name is to be, ſome boiled rice is poured upon a banana-leaf; a veſſel filled with water is placed upon the leaf; ſome *Vepa* or *Amargoſeira* leaves are put into the veſſel, and a coco-nut is laid over its mouth. The Brahman conſecrates the water by a great many prayers; dips the leaves into the conſecrated water, and beſprinkles with it both the child and every perſon preſent. He then ſplits the coco-nut into two parts, and laying both halves upon a banana leaf, together with ſome figs, and a little betel and areca, preſents the whole as an offering to an image of *Ganeſha*. In honour of this deity he alſo throws incenſe into the fire, which is carefully kept up during the whole ceremony. The Brahman, at length, tells the father the name of the child; the latter repeats it three times; and the company retire, after ſome compliments of congratulation.

Theſe ceremonies, however, are not all generally practiſed, as they occaſion conſiderable expence, which poor people are not able to bear; and the Brahmans never do any thing without being paid. When a child, therefore, is born to parents in indi-

gent circumſtances, it receives a name from the chief of the caſt; and the father or grandfather makes it known to the other relations. In whatever light theſe cuſtoms may be conſidered, it appears that they have been invented by the Brahmans, and are founded on the philoſophy of the Heathens, by means of which their legiſlators endeavoured to make the people obedient to the laws. This, however, holds good only ſo far as theſe practices have a relation to the religious ſyſtem of the Indians, and are not merely ceremonial. Thus we know, for inſtance, that the bananas repreſent fruitfulneſs, and are dedicated to Bacchus or the ſun; that the *Vepa* leaves, which are extremely bitter, cleanſe wounds, and that they are conſequently uſed in theſe practices to repreſent, in a ſymbolical manner, the purification of the mind and body; that the coco-nut is dedicated to *Ganneſha*, becauſe it makes a whole without any joining; and that the Indian philoſophers are accuſtomed to combine with their ceremonies a myſtical ſenſe, as was always the caſe among all the ancient nations of the eaſt *.

All the Grecian hiſtorians repreſent the Indians as people of greater ſize, and much more robuſt than thoſe of other nations. Though this is not true in general, it is certain that the purity of the air, wholeſome nouriſhment, temperance and education contribute, in an uncommon degree, to the bodily conformation, and to the increaſe of theſe people. Their new-born children lie always on the ground, as if they were thrown away or neglected; and they are never wrapped up with bandages, or

* This is a new proof that the Indian legiſlators were well acquainted with the art of combining many things with their religion. The aſtrology, and other ſuperſtitions intermixed with it, can be readily overlooked in a people of ſo much mildneſs and ſoftneſs. *F.*

confined

confined in any other manner, as is done in Europe. Their limbs, therefore, can expand themſelves without the leaſt reſtraint; their nerves and bones become more ſolid; and when theſe children attain to the period of youth, they acquire not only a beautiful figure, but a ſound, well turned, and robuſt bodily conformation. The frequent uſe of the cold bath, repeated rubbing the body with coco-nut oil and the juice of the *Ingia* plant, as well as their exerciſes, which have a great reſemblance to the *Juvenilia*, and which I have often ſeen in Malabar, all contribute to increaſe their ſtrength and agility. Theſe advantages alſo are ſeldom loſt, unleſs ſome of theſe young people abandon themſelves to debauchery, or weaken their bodies by too great labour or exceſſive perſpiration. However healthful and lively the young Indians may be in general, thoſe who marry before the twentieth year of their age, for the moſt part, ſoon become feeble and enervated. In a word, I ſeldom ſaw in India a perſon either lame, crooked, or otherwiſe deformed. The people of Malabar, who live towards the weſt, are much handſomer and more robuſt than the natives of Coromandel, or the Tamulians on the eaſtern coaſt of India.

The education of youth in India is much ſimpler, and not near ſo expenſive as in Europe. The children aſſemble half naked under the ſhade of a coco-nut tree; place themſelves in rows on the ground, and trace out on the ſand, with the fore finger of the right hand, the elements of their alphabet, and then ſmooth it with the left when they wiſh to trace out other characters. The writing-maſter, called *Agian*, or *Eluttacien*, who ſtations himſelf oppoſite to his pupils, examines what they have done; points out their faults, and ſhews them how to correct them. At firſt, he attends them ſtanding; but when the

young people have acquired ſome readineſs in writing, he places himſelf croſs-legged on a tyger's or deer's ſkin, or even on a mat made of the leaves of the coco-nut tree, or wild ananas, which is called *Kaida* *, plaited together. This method of teaching writing was introduced into India two hundred years before the birth of Chriſt, according to the teſtimony of Megaſthenes, and ſtill continues to be practiſed. No people, perhaps, on earth have adhered ſo much to their ancient uſages and cuſtoms as the Indians.

A ſchoolmaſter in Malabar receives every two months, from each of his pupils, for the inſtruction given them, two *Fanon* or *Panam*. Some do not pay in money, but give him a certain quantity of rice, ſo that this expence becomes very eaſy to the parents. There are ſome teachers who inſtruct children without any fee, and are paid by the overſeers of the temple, or by the chief of the caſt. When the pupils have made tolerable progreſs in writing, they are admitted into certain ſchools, called *Eutupalli*, where they begin to write on palm leaves (*Panà*), which, when ſeveral of them are ſtitched together, and faſtened between two boards, form a *Grantha*, that is, an Indian book. If ſuch a book be written upon with an iron ſtyle, it is called *Granthavari*, or *Lakya*, that is, writing, to diſtinguiſh it from *Alakya*, which is ſomething not written.

When the *Guru*, or teacher, enters the ſchool, he is always received with the utmoſt reverence and reſpect. His pupils muſt throw themſelves down at full length before him; place their right hand on

* The *Kaida* of Rhude Hort. Malab. as well as the *Keura athrodactylus*, and the *Pandanus odoratiſſima* is not a wild ananas, but a plant, the male flowers of which have a farina of an exceedingly agreeable ſmell. In Arabia and India people beſtrew their heads with it, as we do ours with perfumed powder. *F.*

their mouth, and not venture to ſpeak a ſingle word until he gives them expreſs permiſſion. Thoſe who talk and prate contrary to the prohibition of their maſter are expelled the ſchool, as boys who cannot reſtrain their tongue, and who are conſequently unfit for the ſtudy of philoſophy. By theſe means the preceptor always receives that reſpect which is due to him: the pupils are obedient, and ſeldom offend againſt rules which are ſo carefully inculcated. The chief branches taught by the *Guru* are: 1ſt, the principles of writing and accompts: 2d, the Samſcred grammar, which contains the declenſions and conjugations; in Malabar it is called *Sidharùba;* but, in Bengal, *Saraſvada*, or the art of ſpeaking with elegance: 3d, the ſecond part of this grammar, which contains the ſyntax, or the book *Vyagarna*: 4th, the *Amaraſinha*, or Brahmanic dictionary. This work, which is highly eſteemed by the Brahmans, does not conſiſt, as Anquetil du Perron ſays, of three, but of four parts; and contains every thing that relates to the gods, the ſciences, colours and ſounds, the earth, ſeas and rivers, men and animals, as well as to the arts and all kinds of employment in India. To render the conſtruction of the Samſcred language, and its emphatic mode of expreſſion, more familiar to their pupils, the *Guru* employs various ſhort ſentences clothed in Samſcred verſe, which are called *Shloga*. Theſe verſes ſerve not only as examples of the manner in which the words muſt be combined with each other, but contain, at the ſame time, moſt excellent moral maxims, which are thus imprinted in the minds of the young people as if in play; ſo that, while learning the language, they are taught rules proper for forming their character, and directing their future conduct in life. That the reader may be better enabled to conceive

ſome idea of the morality of the Brahmans, I ſhall here ſubjoin a ſpecimen of theſe ſentences.

I. What is the uſe of ſtudy, if the object of it be not to learn knowledge and fear, which is true wiſdom?

II. Why have we ceaſed living in the foreſts, and aſſociated ourſelves in cities and towns, if the object of our doing ſo be not to enjoy friendſhip; to do good mutually to each other, and to receive in our habitations the ſtranger and wanderer?

III. The wounds occaſioned by a ſlanderous tongue occaſion far more pain, and are much more difficult to be healed, than thoſe which proceed from fire and the ſword.

IV. Of what uſe is it to thee to ſhut the door of thy houſe? It is neceſſary in order that thy wife may learn to be upon her guard.

V. He who revenges an injury enjoys a pleaſure which endures only a day; but he who forgives receives a ſatisfaction which will accompany him through life.

VI. Modeſty becomes every one, but is a particular ornament to the learned and rich.

VII. The ſtate of a married pair, who never deviate from the path of honour, virtue, and mutual duty, is as difficult as that of thoſe who impoſe on themſelves the ſevereſt penances.

In the gardens, or ſacred encloſures, in which children are taught, the *Lingam*, or Priapus, repreſented under the form of a cylinder, is generally found. It is, however, not worſhipped by all the Indians, but only by the *Shivanites*. Theſe are a particular ſect, who pay divine honour to Fire, under the form of the god *Shiva*, as the principle or creative power by which every thing was produced. Beſides the above idol, there are two other ſtatues, which, for the moſt part, are placed before the entrance

trance of the ſchool. One of them repreſents *Ganeſha*, the protector of the ſciences, and of learned men; and the other the goddeſs *Saraſvadi*, the goddeſs of eloquence and hiſtory. Every ſtudent, as he enters the ſchool, always directs his eyes to theſe two idols; raiſes his hands to his head, and ſhews his reſpect for them by repeating certain forms of prayer. That with which he ſalutes *Ganeſha* is commonly in the following words: *Sal Guruve namà:* Adoration to thee, thou true maſter! Or, *Ganabadaye namà;* Adoration to thee, O Ganabadi! This is real idolatry; but theſe practices at any rate prove that the Indians accuſtom their children early to honour the gods, and to conſider them as their protectors and benefactors. "Thoſe who are deſirous of knowing the power of religion, and the influence of religious opinions," ſaid the marquis of Kergariou, who commanded the Calypſo frigate, "need only go to India." This obſervation is indeed juſt; for among 2000 Indians you will ſcarcely find one who is not convinced of the neceſſity of ſupplicating the gods. Education, and the nature of the climate, are the ſtrongeſt incitements to the natives to worſhip the deity, and to ſubmit themſelves to his will.

The other ſciences and branches of learning taught to the Indian youth are: Poetry, *Cavya;* Fencing, *Payatta;* Botany and medicine, *Vaydyaſhaſtra*, or *Bheſzagiaſhaſtra:* Navigation, *Nauſhaſtra:* The uſe of the ſpear on foot *(Haſtiludium)*, *Cundèra:* The art of playing at ball, *Pandacali:* Cheſs, *Ciudarangam:* Tennis, *Colàdi:* Logic, *Tarkaſhaſtra:* Aſtrology, *Giòdiſha:* Law, *Svadhyaya:* Silence, *Mauna* *. The reader will have already remarked,

* Youth deſtined to be Brahmans, muſt ſpend ten years within the precincts of the temple at *Triciur*, and avoid all intercourſe with

remarked, that ſurgery, anatomy, and geography are excluded from this catalogue. The Indians are of opinion, that their country is the moſt beautiful and happieſt in the whole world; and for that reaſon they have very little deſire to be acquainted with foreign kingdoms. Their total abſtinence from all fleſh, and the expreſs prohibition of their religion which forbids them to kill animals, prevent them from diſſecting them, and examining their internal conſtruction.

Of the Indian poetry I have already ſpoken in my Samſcred grammar; and I ſhall give ſome farther account of it hereafter. Their navigation is confined merely to their navigable rivers; for, in general, the Pagan Indians have the greateſt averſion to the ſea. The management of the lance, fencing, playing at ball and tennis, have been introduced into their education on good grounds, to render their youth active and robuſt, and that they may not want dexterity to diſtinguiſh themſelves in battles and engagements where cannon are not uſed. There are particular maſters for all theſe exerciſes, arts and ſciences; and each of them, as already mentioned, is treated with particular reſpect by the pupils. Twice a year each maſter receives a piece of ſilk, which he employs for clothing; and this preſent is called *Samànam*.

All the Indian girls, thoſe alone excepted who belong to the caſts of the *Shudras* and *Nayris*, are confined at home till their twelfth year; and when with the female ſex. They are obliged alſo to obſerve the ſtricteſt ſilence, which continues five years. This is the firſt degree of philoſophy. *A*.

It thence appears, that Pythagoras muſt have borrowed his philoſophy in part from the Indian philoſophers, or others whoſe doctrine was ſimilar, for his ſcholars were ſubjected to ſilence during the ſame number of years. See *Diogenes Laertius*, lib. viii. 10. and *Aul. Gellius*, Noct. Att. lib. i. 9. *F*.

they

they go out, they are always accompanied by their mother or aunt. They inhabit a particular divi-ſion of the houſe, called *Andarggraha*, which none of the male ſex dare approach. The boys, in the ninth year of their age, are initiated with great ce-remony into the calling or occupation of the caſt to which their father belongs, and which they can never abandon. This law, mention of which occurs in Diodorus Siculus, Strabo, Arrian, and other Greek writers, is indeed exceedingly hard; but, at the ſame time, it is of great benefit to civil order, the arts and ſciences, and even to religion. According to a like regulation, no one is allowed to marry from one caſt into another. Hence it happens that the Indians do not follow that general and ſuperficial method of education by which children are treated as if they were all intended for the ſame condition, and for diſcharging the ſame duties; but thoſe of each caſt are from their infancy formed for what they are to be during their whole lives. A future Brahman, for example, is obliged, from his earlieſt years, to employ himſelf in reading and writing, and to be preſent at the preſentation of offerings; to calculate eclipſes of the ſun and moon; to ſtudy the laws and religious practices; to caſt nativities; in ſhort, to learn every thing, which, according to the injunction of the *Vèda*, or ſacred books of the Indians, it is neceſſary he ſhould know. The *Vay-ſhya*, on the other hand, inſtruct youth in agricul-ture; the *Kſhetria*, in the ſcience of government and the military arts; the *Shudra*, in mechanics; the *Mucaver*, in fiſhing; the *Ciàna*, in gardening; and the *Bànyen*, in commerce.

By this eſtabliſhment the knowledge of a great many things neceſſary for the public good is not only widely diffuſed, but tranſmitted to poſterity; who are thereby enabled ſtill farther to improve them,

them, and bring them nearer to perfection. In the time of Alexander the Great, the Indians had acquired ſuch ſkill in the mechanical arts, that Nearchus, the commander of his fleet, was much amazed at the dexterity with which they imitated the accoutrements of the Grecian ſoldiers. I once found myſelf in a ſimilar ſituation. Having intruſted to an Indian artiſt a lamp made in Portugal, the workmanſhip of which was exceedingly pretty, ſome days after he brought me another ſo like my own that I could ſcarcely diſtinguiſh any difference. It, however, cannot be denied, that the arts and ſciences in India have greatly declined ſince foreign conquerors expelled the native kings; by which ſeveral provinces have been laid entirely waſte, and the caſts confounded with each other. Before that period, the different kingdoms were in a flouriſhing condition; the laws were reſpected, and juſtice and civil order prevailed: but, unfortunately, at preſent every thing in many of the provinces muſt give way to abſolute authority and deſpotic ſway.

CHAP.

CHAPTER II.

State of Marriage among the Indians.

MARRIAGE, in the Samſcred language, is called *Vivàha*, or *Pànigrahanna ;* the latter of which implies joining of hands, from *Pàni* the hand, and *Grahanna* laying hold. In the common Malabar dialect it is called *Pennbeta ;* that is, a bond or an union with a female. *Kettunu* ſignifies to bind; *Pennkettunu*, to bind one's ſelf, or to unite a woman to one's ſelf by means of a bond. *Kettiaſtri* ſignifies a bound woman; *Kettiaven*, a bound man, that is, a man who gives a woman a love-pledge; who puts a necklace round her neck, betrothes himſelf to her in this manner, and declares her to be his married wife. *Bharta* ſignifies a huſband, he who rules; and *Bharya*, a woman or wife, who is ſubject to rule. Theſe modes of expreſſion are, however, common only among the noble caſts, and are to be diſtinguiſhed from the word *Kùtticondupògunu*, which implies the ſame as to lead a woman to your father's houſe, or to take her home to your own; by which is ſignified, at the ſame time, the method of betrothing practiſed among the meaner caſts. This ſecond kind of marriage is performed, as among the Romans, *per uſucapionem ;* but with this difference, that the bridegroom muſt preſent himſelf before the ſuperintendant of his caſt, tell him the name of his bride; and, as a token that he actually takes her to wife, put into his hand a ſmall ſtone. From this it appears, that the foundation of marriage among the

Indians

Indians is in all caſes a real contract or agreement, which acquires perfect validity according to the laws, and in a court of juſtice.

Though polygamy is tolerated by the Indian laws, becauſe it tends to promote population, the *Bharta*, whatever number of wives he may maintain, has only one lawful ſpouſe, to whom he is actually married, and who ſuperintends his domeſtic concerns. She is called in the Samſcred *Pànigrahidì*, the woman with whom he joined hands; *Pradhaninì*, the chief; *Mahiſhì*, the great; *Cudbumbinì*, the houſewife; *Sadhadharmanì*, the woman of a thouſand ſervices, virtues and advantages. The reſt are called only *Bhòguinya*, concubines. The children of the former are called *Sudharmaputra*, that is, lawful, and inherit the property left by their father; but the children of the concubines, as ſoon as born, are degraded into the caſt of the *Shudra*, which may with propriety be conſidered as a nurſery for the illegitimate children of the higher caſts, as almoſt all concubines belong to that of the *Shudra*, and as the rule in law, *partus ſequitur ventrem*, prevails, in full force, throughout all India. It thence follows, that a prince who eſpouſes a woman of a caſt different from his own, cannot make her children his heirs, and much leſs appoint them his ſucceſſors. Such was the caſe, while I was in India, with the king of Cochin, *Perumpadapil*, and the king of Travancor, *Rama Varmer*. When I reſided at *Tiruvandaburam*, I ſaw with my own eyes that the children of the latter were educated in the ſame manner as the *Shudras*. The particular object of this law is, that perſons of a low condition may never riſe to the throne or the prieſthood.

The crime of adultery, *Abàradha*, which may be committed by two betrothed as well as married perſons, is puniſhed by expulſion from the caſt, and,

according

according to circumſtances, even with baniſhment. If the bride or ſpouſe is alone guilty, ſhe loſes the prerogative of her caſt, and is ſold as a ſlave to ſome foreigner, whether he be Chriſtian, Jew, or Mahometan. This was the caſe, in particular, with the celebrated wife of a Brahman at *Alangatta*, who had been degraded and ſold, and who was afterwards baptiſed by the biſhop of *Areopolis* in Malabar. She ſpoke and wrote the Samſcred language with great eaſe. I myſelf once baptiſed, at *Edapalli*, a Brahman woman, who had alſo been guilty of the like offence. When I aſked her why ſhe wiſhed to embrace the Roman Catholic religion, ſhe replied: *Inika dòſham vannu poi;* that is, I have been guilty of a ſin. This is the common mode of expreſſion employed by the Indians in ſuch caſes; for adultery is one of the five mortal ſins, which they call *Pancia mahà pàva*. Other women, however, not of the Brahmanic caſt, are ſold as ſlaves when they hold criminal intercourſe with a man of inferior condition, or do ſo when they have married into another caſt. But this crime is overlooked when women, over whom their caſt has no power, lead irregular lives, or when they indulge in ſuch licentiouſneſs with men belonging to a higher caſt. If the wife of a man who married *per uſucapionem*, and who belongs to an inferior claſs, is guilty of conjugal infidelity, the huſband repairs to the ſuperintendant of the caſt, and cauſes him to return the ſtone which he delivered to him at his marriage. If he has accuſed his wife of adultery only in this manner, he conducts her back to the houſe of her parents; and this ceremony ſupplies the place of an actual ſeparation. In India marriages are allowed to the third degree of conſanguinity. On the coaſt of Malabar a cuſtom prevails, in the caſt to which the braziers belong, that the eldeſt brother alone marries; but the reſt,

when

when he is abſent, ſupply his place with their ſiſter-in-law.

According to a cuſtom which the Brahmans, the *Vayſhya*, the *Kſhetria*, and the Chriſtians of St. Thomas in Malabar have introduced among themſelves, the bride muſt always carry her dowery to the bridegroom. When ſhe has done this, and left her father's houſe, ſhe receives nothing farther, and loſes her right of inheriting any of the patrimony deſtined for the female part of the family. By means of this regulation, which prevails throughout all the ſuperior caſts, the Indians endeavour to prevent their property from being divided, and their families from being reduced to poverty, which would undoubtedly be the conſequence if the married daughters were allowed to come in for an equal ſhare. The governor of Cochin, M. Van Angelbeck, whom I have already had occaſion to mention, was deſirous of making ſome change in this reſpect among the Chriſtians belonging to the Malabar caſt, *Mundacàrer*, who were ſubject to the Dutch Eaſt India Company. He therefore commiſſioned me to negotiate on this head with theſe Chriſtians, who aſſembled ſeveral times for that purpoſe in my habitation at *Mattincèra*; but I was not able to prevail on them to comply with his wiſhes. They always referred to the antiquity of the practice; and maintained, that the greater part of their families would be infallibly ruined if any other was ſubſtituted in its ſtead. However this may be, it is certain that many young women never get huſbands, becauſe it is conſidered as abſolutely neceſſary that they ſhould bring with them a handſome portion. This is the caſe in particular with the daughters of the Brahmans, ſix or ſeven of whom are often in the ſame houſe together, and remain unmarried for want of doweries. The condition of theſe girls is indeed

indeed deſerving of pity; and chiefly for this reaſon, becauſe the Indians, as I have already obſerved in another place, combine a very contemptible idea with a ſtate of celibacy. The *Taly*, or love-pledge, is hung round the neck of a betrothed girl, even ſo early as her ſeventh year, though ſhe remains in the houſe of her parents till her twelfth.

The ceremonies uſed in India, at betrothing and marriages, are as follows:—When the parents of the *Canya*, or young woman, have made choice of a young man whom they wiſh to give her as a huſband, they announce their intention to the two Brahmans, whom the two families employ in aſtrological affairs. Theſe Brahmans make ſtrict enquiry reſpecting the young man's character, and examine the conſtellations under which the preſumptive bride and bridegroom were born. If theſe conſtellations have a favourable aſpect, the parents of the *Canya* muſt procure a conſiderable quantity of white ſandal wood, magnel, ſalt, coco-nut oil, betel, areca, and about two or three hundred coco-nuts. When all theſe articles are ready, the bridegroom is conducted to the houſe of the *Canya*; and the Brahman, in the preſence of all the relations aſſembled, performs in due order the ceremony of the *Hòma*, or burnt-offering, preſented to the whole *Dèvà*, that is, the gods, under whom are underſtood the ſeven planets, which are ſolemnly invoked as witneſſes of this betrothing, and entreated to grant a fortunate and long continuance to the union. For this purpoſe he takes different kinds of coſtly and ſweet-ſmelling wood, ſuch as ſandal, *aghil*, *araſu*, and camphor wood; cuts them in pieces about a palm in length; places them in a ſquare pit, and makes a fire of them; which, however, muſt not be blown, but excited by a fan. As ſoon as it begins to burn, the Brahmans repeat certain forms

of prayer, by which they ſolicit the protection of the before-mentioned gods; and throw into the fire oil, butter, ſugar, honey, barley, and rice boiled in milk. The bride and bridegroom ſtand by with the moſt devout attention, and from time to time throw into the fire alſo inflammable ſubſtances of the like kind, that it may burn inceſſantly for at leaſt a fourth part of the day. When this ceremony is finiſhed, the Brahman cauſes the bridegroom to kneel down; places a piece of gold or ſilver brocade on his head; puts a gold ring on his finger, and paints a creſcent on his forehead with pulveriſed ſandal wood and *curcuma*. When he has ornamented the bridegroom in this manner, he puts into his hand a coco-nut painted with all ſorts of colours, and ſays: "Such a perſon (repeating his name), the ſon of ———, in preſence of all the gods, now gives his daughter (here he repeats her name), as wife to ——, who is the ſon of ———." This form the *Canya* muſt repeat word for word, and at the ſame time mention all the names. Two copies of it are then written upon *Olas*, or palm-leaves, on which are inſcribed alſo the day of the betrothing, and the names of the conſtellations under which the bride and bridegroom were born. Theſe *Olas*, painted with *curcuma*, and ornamented with various kinds of figures, are exchanged by the newly-betrothed pair; and from that moment their union is conſidered as inſoluble. Different muſical inſtruments are then heard in concert, with ſingers of both ſexes, who join in ſongs of joy; and female dancers exhibit their whole art, to afford entertainment to the wedding gueſts. During this time the mother of the bride preſents to the Brahmans a baſon filled with conſecrated aſhes, the remains of the above-deſcribed burnt-offering; and ſhe always chooſes ſuch a poſition that her face is directed towards

towards the eaſt. The Brahman takes from the baſon, three times in ſucceſſion, a handful of aſhes, and ſuffers them to eſcape ſlowly through his fingers. When theſe aſhes form on the ground a round figure, it is called *Sudharſhana* and *Ciakra*, that is, the wheel of happy omen; for the *Ciakra*, or wheel, is the badge and characteriſtic mark of *Viſhnu*, and conſequently has a reference to the unanimity, happineſs, and fruitfulneſs of the new-wedded pair. Theſe conſecrated aſhes, together with the above mentioned *Olas*, are carefully preſerved in a particular veſſel, and conſidered as a valuable pledge of mutual fidelity. The Brahman, however, firſt diſtributes a ſmall quantity of them to every perſon preſent; and paints on their forehead, with a ſort of ointment, conſiſting of pulveriſed ſandal wood, ſaffron, and dried cow's dung, the name of God, or the word *Tirunàma*. When theſe ceremonies are ended, the bride's mother waſhes the Brahman's feet; but the father pours water on his hands, and, having dried them, preſents him with a piece of ſilk or cotton ſtuff, and a few *panams* in gold or ſilver. Sometimes the Brahman receives alſo a calf; and this preſent is, in general, the moſt agreeable.

When the marriage contract has, in this manner, been confirmed on both ſides, the bridegroom returns home, and the *Canya* is left at her own houſe; for the conſummation does not actually take place till the bride has had her monthly purification, ſo that no doubt can remain of her being arrived at the ſtate of puberty. As ſoon as this is told to the bridegroom, he makes preparations for the wedding, and with that view repairs, accompanied by all his relations, to the houſe of the bride, before which an arbour has been conſtructed. It is made faſt to four poles ſunk to a conſiderable depth in the earth; but before the firſt pole has been erected, the Brah-

mans approach the hole deſtined to receive it, and, in honour of *Gannèſha* and *Lakſhmi*, beſprinkle it with milk and water, and throw into it a few *Araſu* leaves, together with a little raw rice mixed with ſaffron. When all the four poles are placed upright, a red cord, to which a great number of *Mava* leaves are faſtened, is wound three or four times round them at the top. In the middle of the arbour is raiſed a ſmall altar, on which is depoſited the image of the god *Poleyar*, who is the ſame as the before-mentioned *Gannèſha*; and behind the altar is planted a twig of the tree *Areſu*, which, as I have already ſaid, is conſidered as a ſymbol of the Trinity of the Indians; that is to ſay, of *Brahma*, *Viſhnu*, and *Shiva*. Near this branch is placed ſeven earthen veſſels, in which rice has been ſown, and which, at the time of this ſolemnity, muſt be at leaſt two inches in height. Theſe ſeven veſſels have a ſymbolic reference to the ſeven planets.

When the arbour has been ſufficiently ornamented in this manner, preparations are made for waſhing and purifying the bride. For that purpoſe ſeven married women, each of whom bears a veſſel, go in company with the Brahmans, and attended by muſicians, ſingers, and female dancers, to ſome river or pond in the neighbourhood, and draw from it water, which, with various ceremonies, and the greateſt carefulneſs, is carried to the houſe where the wedding is celebrated. Widows are altogether diſqualified for this office, and in general for all thoſe which relate to marriage; and on ſuch occaſions dare not even ſhew themſelves, becauſe they are conſidered as beings from whom ſociety derives no benefit whatever. The above ſeven married women undreſs the bride; pour a few drops of water upon her head, and rub her body over from top to bottom with the fibres of the *Ingia* plant. They then anoint

her

her breaſt, ſhoulders and knees with the *curcuma*, and bind a piece of white muſlin around her loins. This piece of muſlin is made faſt behind to a girdle, which conſiſts alſo of a piece of muſlin of the like kind. Over this ſort of apron they clothe the bride with the ſo-called *Pidambara*, being a piece of very fine ſilk of a golden-yellow colour, which hangs down from the head, is drawn under the left arm-pit, and, forming a kind of mantle on the middle of the body, deſcends to the feet ſo as to cover the legs behind. The Indians conſider this *Pidambara* as ſacred; becauſe *Viſhnu*, according to their mythology, always uſes ſuch a robe when he appears to thoſe who worſhip him. Such of my readers as are acquainted with antiquities will here no doubt call to mind the *Flammeum* of the ancient Romans, which ſeems to have had a ſtriking ſimilarity to this *Pidambara*.

The ornaments which the bride puts on are very numerous, and conſiſt of the following articles:

1*ſt*, The *Tòlvalà*, a bracelet, which is faſtened on above the elbow.

2d, The *Cadacam*, a golden bracelet worn below the elbow.

3d, The *Nettipatam*, a ſmall golden frontlet.—Both theſe may be ſeen on the ancient Egyptian monuments.

4th, The *Shigamani*, a golden pin round which the hair is twiſted up in ſuch a manner that it lies quite flat.

5th, The *Karniga*, a golden roſe, which the Indian women, when they wiſh to appear in ſtate, faſten into the aperture of their ears, becauſe they are very long and wide.

6th, *Cundala*, golden ear-rings, which are often ſet with jewels.

7th, The *Màla*, a gold chain which is put around the neck, and hangs down to the middle.

8th, *Urmiga*, a gold ring, which the bride wears on her finger.

9th, *Talà*, a ſilver hoop, or ring, which the Indian women faſten round their naked ancles, becauſe they uſe neither ſhoes nor ſtockings.

10th, *Cadacam*, a ſecond golden bracelet, which, beſides the one above mentioned, ſurrounds the wriſt.

11th, *Puſhpamàla*, a necklace of artificial flowers.

12th, *Tularſimàla*, a garland of ſweet baſil, for which the Indians have a particular fondneſs.

When the bride is completely dreſſed, and covered with all her ornaments, ſhe is conducted, by the before-mentioned ſeven women, to the door of the dreſſing-room, where ſhe remains ſtanding for ſome time with her face looking outwards. She is preceded by one of the women, who holds in one hand a burning lamp with ſeven wicks, and in the other ſeven pieces of rice dough mixed with *magnel*. The Brahman then repeats ſome prayers, the intention of which is to protect the bride from all kinds of misfortune and witchcraft; but, in particular, from the witchcraft of the eyes. For the ſame purpoſe, the woman who goes before her raiſes the ſeven pieces of rice dough three times above the bride's head, and then does the ſame thing with the lamp.

When this ceremony is ended, and the bride's feet have been waſhed, ſhe is ſeated on a mat, which ſupplies the place of a marriage-bed. The ſingers then begin to ſing all ſorts of nuptial ſongs, in which great praiſe is beſtowed on the new-married couple, with wiſhes that they may produce many and good children; and, in general, that in the married ſtate they may be fortunate and happy. The bride, in the mean time, holds a betel leaf before her face, in order to conceal her virgin bluſhes. As a ſpecimen

of

of theſe ſongs, I ſhall ſubjoin the following, in the dialect of Malabar:

Shri ſagala gunna nàthane
Shri Lakſhmi gunna madàve
Mahà Meru yatha ſughame
Sadadam pùrti tarename
Sàdhu dèhangam ſuſhilaye
Sàdhu cuſuma ſugha bàle
Mahà virakti ſu canyaghe
Mahà viren Kitti Bartavine.

That is: "Happy Sun! the giver of all felicity; and thou happy mother *Lakſhmi!* grant them the enjoyment of all thoſe good things which rejoice the heart on the mountain *Meru* (the abode of the bleſſed gods). Enſure this pleaſure to the modeſt, timid bride, who exhales an odour like that of the ſweeteſt flowers.—Grant this, ye who have bleſſed the beautiful, worthy maid with a good huſband!"

While theſe ſongs are ſung, the bridegroom puts on his wedding dreſs, in another apartment of the ſame houſe in which the *Canya* reſides; and as ſoon as he appears, the *Hòma* is kindled, which the new-married couple carefully endeavour to keep up, by throwing into it ſandal wood, frankincenſe, oil, butter, and other inflammable ſubſtances. After this ceremony the bridegroom ſeats himſelf on a kind of ſtool, called *Pida;* places both his hands together, and holds them ſtraight out before him. The Brahman fills them with rice, betel, and areca; puts a coco-nut on the top, and binds around his left arm a woollen band, to the end of which is faſtened a piece of *curcuma*, or Indian ſaffron. Whilſt he is doing this he repeats the names of the three chief Indian deities, viz. *Brahma*, *Viſhnu*, and *Shiva* (or *Rudra*); and, at the ſame time, caſts three knots on the band. Still repeating the names of theſe deities, he next paints a ſacred ſign on the bridegroom's forehead

with the hallowed aſhes of the *Hòma* which have remained; and which are called *Tirunìra.* This figure repreſents either the eye of Shiva, a creſcent, the water-lily *(Nymphæa)*, or a pyramid, the emblem of fire. When theſe ceremonies are finiſhed, the bridegroom orders a ſmall diſh to be brought; throws into it every thing put into his hands, as a token of his reſpect for the gods; and makes a preſent of the whole to his barber, or the man who waſhed him, and to the ſurrounding muſicians. The Brahman then ſteps forwards, and hangs a garland of flowers around his neck; upon which he riſes up from his ſtool, places himſelf in a palanquin, and in that manner is carried through all the ſtreets of the town. He is attended by the company aſſembled to celebrate the wedding, and by all the muſicians, ſingers, and female dancers, making a loud noiſe, which reſounds throughout the whole place. As ſuch marriage-proceſſions are generally in the night, a great number of torches, lamps, candles and lights are exhibited on the occaſion; and various ſmall tranſparent figures, painted upon paper, and repreſenting different Indian deities, are carried round at the ſame time.

As ſoon as the bridegroom and his attendants have returned to the houſe, a number of ſuperſtitious ceremonies are performed, the object of which is to preſerve the new-married pair from witchcraft. When they are finiſhed, a ſmall copper veſſel is placed before the bridegroom, filled with betel, areca and bananas, on the top of which lies a coco-nut ſtreaked with ſaffron, and alſo the *Taly* or pledge of conjugal fidelity. The father then deſires the bride to hold out her hands, pours all the above-mentioned articles into them, and lays a piece of gold coin on the top. As ſoon as the bride has received them, the father lays hold of her hands, and, taking every

thing

thing from her that ſhe held in them, puts them into the hands of his ſon-in-law. At that moment the Brahman ſays, with a clear loud voice, "All the gods are witneſſes, that I give thee this my daughter to wife. Behold her portion!" Theſe words are repeated three times by the bride's father. The Brahman then takes the *Taly*, pronounces a prayer over it, divides the coco-nut, which lay in the baſon, into two equal parts, and again depoſits in it the two halfs. After this he preſents the *Taly* to be touched by each of the wedding gueſts, and, when that is done, gives it to the bridegroom, who hangs it around the neck of the bride. The obſervation of this circumſtance is of the greateſt importance; for upon it depends properly the validity of the marriage, which is afterwards conſidered as inſoluble. The *Taly* itſelf is a ſmall gold figure, repreſenting the deity *Poleyar*, or, what amounts to the ſame thing, *Gannèſha*. It is ſuſpended by a ſmall cord, dyed with ſaffron, and conſecrated by the Brahman. Some of the inferior caſts uſe, inſtead of this gold figure, the tooth of a tyger, which is dedicated to *Shiva*. When the bridegroom has hung the *Taly* around the bride's neck, the Brahman lays hold of the new-married pair, each by the ring-finger, and in that manner leads them thrice round the ſmall altar, upon which the image of *Gannèſha* is placed. During this ceremony the new-married pair muſt always have a burning lamp near them. One thing never neglected is, that the bridegroom, when he paſſes with his bride over the flat ſtone on which the Brahman broke the coco-nut, muſt always manage ſo that the bride may touch the ſtone with her foot. When theſe ceremonies are ended, the bridegroom takes a veſſel with milk, applies it to his mouth, and gives it to his bride to drink: the veſſel is then handed round from

gueſt

gueſt to gueſt, who all put it to their lips in ſucceſſion. The ſolemnity is then concluded with a ſecond proceſſion. The bridegroom again places himſelf in his palanquin, and is borne round through the city in the ſame manner as before. Some days after, the band, which the Brahman, as already obſerved, bound round his arm with great ſolemnity, is unlooſed. The young wife now attends to the management of her domeſtic affairs; performs her ablutions, purifications, and offerings; and never goes beyond the threſhold of her houſe without the expreſs permiſſion of her huſband.

To conclude this chapter, I ſhall here ſubjoin ſome Samſcred verſes, which relate to the illicit amours of the Indians, and which place the morality of theſe people in a very advantageous point of view.

Ròguinì, Reggiaſuàlá, Garbhanni, Dhrdàvrda,
Ràgia vargida brſhya, Lagida, Bhayàdhara.
Ittaram èſzuvidham ſtrìgenanghele Cennu
Satvaram parigrahicìduvan yògyamalla.

That is: "It is unworthy of a man to make uſe of the following kinds of women: 1ſt, A ſick woman, *Ròguinì*; 2d, One who has her monthly purifications, *Reggiaſuàla*; 3d, One who is pregnant, *Garbhannì*; 4th, One who has been divorced, *Drdhàvrda*; 5th, One who has been proſcribed, or excluded from her caſt, *Ragia vargida brſhya*; 6th, One who has no ſhame, *Lagidà*; 7th, One who is afraid of the myſteries of love, *Bhyadharà*."—Could any one have expected among theſe Pagans ſuch pure and ſound morality?

I muſt alſo obſerve, that the marriage-ceremonies, which I have here deſcribed, are every-where practiſed in the ſame manner throughout *Malayalam*, that is, Malabar; in the kingdom of *Pandi*, or *Madura*;

dura; in *Maïſſur*, *Congao*, and *Carnàdage* or *Carnate*. I will not, however, aſſert that they are generally uſed in diſtricts where the ancient religious ſyſtem of the inhabitants is not preſerved in its original purity. In the northern part of India, which has been expoſed to the hoſtile incurſions of the Perſians, Greeks, Arabs, and Tartars, many things may perhaps be eſtabliſhed on a different footing; but I cannot ſpeak of this with any certainty, as I never had an opportunity of viſiting thoſe parts of the country *.

* Sir William Jones is much prepoſſeſſed in favour of the Brahmans at Benares, and the Pagan practices uſual in Bengal. In that country, however, greater revolutions have certainly taken place than on the coaſt of Malabar; and we have conſequently juſt reaſon to ſuſpect, that the cuſtoms prevalent in the former have loſt much more of their original purity than thoſe in the latter. On this ſubject ſee D'Anville's *Antiquités Géographiques de l'Inde*, Paris 1775, where it is ſaid, among other things, p. 117. *Le Malabar defendu par les Ghattes a été moins ſujèt à des viciſſitudes que d'autres parties de l'Inde*, &c. At *Cangiburam* in *Carnate* there is ſtill a celebrated Brahman ſchool, which, according to the teſtimony of Ptolemy, exiſted in the firſt century of the Chriſtian æra; and its members are certainly equal in celebrity to the Brahmans of *Vanares* or *Benares*. The academy of *Triciur*, on the coaſt of Malabar, is alſo in great repute throughout the whole ſouthern part of India. *A.*

The ceremonies by which marriage, according to the laws of the Indians, is ſolemnized and rendered indiſſoluble, ſerve as a new proof of the wiſdom of their firſt legiſlators. Theſe men clearly ſaw that chaſte love and good education have a great and uſeful influence on a ſtate, and the general happineſs of its members. *F.*

CHAP-

CHAPTER III.

Laws of the Indians *.

THE principal laws which the Indians have to obſerve, may be reduced to twelve, and relate to the following points :

1. *To kill no one.*—He who commits murder renders himſelf guilty of one of the five mortal ſins, which the Indians call *Mahàpàva*, and for which, as we ſhall hereafter ſee, the ſevereſt puniſhment has been appointed. In thoſe provinces where the Pagans have the ſuperiority, he who kills a cow is puniſhed as a murderer. I once ſaw five natives of Malabar ſuſpended from a tree in a foreſt near *Ambalapuſha*, on account of this ſuppoſed crime. As the cow is a very uſeful animal, and as every one knows, that, according to the Indian mytho-

* In the original, at the beginning of this chapter, there is an hiſtorical and critical diſſertation on the antiquity of the *Veda*, which occupies no fewer than ten quarto pages. The author there controverts the opinion of the celebrated Sir William Jones, who aſſerted that this book of laws exiſted 1000 if not 1500 years before the birth of Chriſt. When Sir William heard that Fra Paolino was of a contrary opinion, he was ſo angry that he called him *Homo trium litterarum ;* and the latter, in return, called him *Homo unius litteræ*. So far the two champions were on a level. But we are not impreſſed with ſo favourable an opinion of our author, when, after a panygyric on Sir William Jones, whoſe early death he laments, he concludes by ſaying : " He wiſhed to explain every thing, but unfortunately left every thing in the dark." After ſuch an aſſertion, the intelligent reader, it is hoped, will hardly regret that the tranſlator has left this diſſertation in the dark alſo. *F.*

logy,

logy, ſhe is conſidered as a ſymbol of the goddeſs *Lakſhmi*, this law might in ſome meaſure be juſtified; but there are Indian philoſophers and prieſts who wiſh to extend it to all kinds of animals in general. It may, however, be readily underſtood, that animals uſed for ſacrifice or offerings form an exception.

2. *To rob no one of his property.*—We are told by Strabo, that, in ancient times, the Indians never entertained any idea of ſhutting their houſes: ſo great was the contentment and ſimplicity of the people of India, and ſo great their reſpect for the laws! At preſent, there is great reaſon to ſuſpect that things are conſideraby changed. At *Collam* I ſaw a native of Malabar, of the caſt of the *Cianas*, hanging on a gallows, for having ſtolen three coco-nuts in the houſe of a *Nayr*. The *corpus delicti* was ſuſpended from his neck, in order that it might ſerve as a warning to all paſſengers.

3. *Never to offend with a neighbour's wife.*—This law refers to adultery, of which an account has been already given in the preceding chapter.

4. *Never to ſay any thing that is contrary to truth.*—The orientals were formerly ſo addicted to lying, that governments were reduced to the neceſſity of employing the ſevereſt means to extort the truth from perſons accuſed of any crime. Thus, for example, they cauſed the culprit to hold his finger in boiling oil, or poured melted lead into his hand, in order to make him confeſs. This practice was afterwards transferred from the eaſt to the weſt; and we ſtill find traces of its having been actually introduced among different barbarous nations.

The people of Malabar have ſuch a bad character as liars, that every magiſtrate or merchant, who tranſacts any buſineſs of importance with them, cauſes the affair to be committed to writing, and to

be ſigned by them. Such a document is called *Caicitta;* that is, a writing or note under a perſon's own hand.

5. *Not to drink what may occaſion intoxication.*—This law refers not only to all ſtrong liquors in general, but, in particular, to the uſe of opium, and the *Canjava* or *Bangue* leaves. Tippoo Sultan forbade his ſoldiers to uſe any of theſe things, under the puniſhment of death. In the year 1787, *Rama Varmer*, the king of Travancor, iſſued an order by which the uſe of *Tàgara*, that is, palm-brandy, was prohibited under pain of the confiſcation of property. At *Pullingune*, a woman was condemned to the beſom, and her houſe confiſcated, becauſe contrary to this prohibition ſhe had ſold *Tàgara*. The contempt which the Indians entertain for the Europeans, ariſes chiefly from the latter being ſo much addicted to drinking. For this reaſon alſo they are called *Ciandàler*, or *Niſher;* that is, contemptible, impure, unclean people.

6. *Never to leave one's tribe (caſt).*—This the Indians conſider as one of the greateſt crimes they can commit. A *Giadibrſhda*, that is, a man unfaithful to his caſt, is expoſed to the greateſt perſecution from all the members of it, and never is left at peace till he again unites himſelf to it. On his re-admiſſion he is obliged to drink the ſo called *Panciadevya*, a peculiar kind of beverage, which conſiſts of cream, ſour milk, liquid butter, cow's hair, and cow-dung diſſolved in cow's urine. By this, however, he is not fully freed from his ſin, but muſt ſpend a whole month in a ſequeſtered hut; and that he may have no pretence for leaving it, the neceſſary food is carried to him daily till the time of his penance and purification is expired. At *Tiruvandaburam* I once ſaw a woman, of the caſt of the *Shudras*, who was ſubjected to this kind of life. It

may

may be readily perceived, that the object of this regulation is to prevent the Pagans from embracing any other religion than their own, and to preserve the respectability of the cast.

7. *To destroy no public edifice or construction.*—Under these are understood temples, the ponds in which the Indians perform their ablutions, royal palaces, and, in particular, the *madam*, *ambalam*, or inns erected on the public roads for the accommodation of strangers, and which I have before described. It deserves here to be remarked, that people pay nothing for the good entertainment which they there receive. In these inns those philosophers known under the names of *Yogui* and *Gosuami*, and by some called very improperly *Fakirs*, who subject themselves to the severest penances, are treated at the king's expence, though this is done sometimes in some neighbouring temple. They eat nothing but rice, fruits, and herbs.

8. *To adulterate neither gold nor silver, nor any kind of coin.*

9. *Not to be a tyrant or despot, or a cruel and unmerciful tormentor of mankind.*—This law, introduced by the ancient philosophers and magi, was the strongest support of monarchical government, and ensured duration to the different states of India; but as soon as the princes who ruled over *Carnate*, *Maïssur*, *Madura* and *Concao* began to abuse their power, and to suffer their ministers to oppress their subjects, that unwise conduct gave the first occasion to revolutions. Hence it happened that these people, who had been long tired of the galling yoke of their sovereigns, though they did not wish to rise up in rebellion against them, received with open arms the foreign conquerors who entered the country; and by these means their imprudent rulers lost their thrones, and at the same time all their influence.

10. *To*

10. *To exerciſe no violence againſt prieſts, philoſophers, perſons ſubjecting themſelves to penance, farmers, and women.*—When I was in India, a Brahman received a violent blow from a petty officer, on the high road between *Padmanaburam* and *Tiruvandaram*. The offender was immediately ſeized; and the king of Travancor, *Rama Varmer*, cauſed his little finger to be cut off. A *Mucoa*, or fiſherman, laid hold of the wife of a *Nayr*, and endeavoured to compel her to ſubmit to his embraces. The woman called out; and the *Mucoa* being ſeized was carried before a judge, who, finding the crime proved, ſentenced him to loſe his right hand. At *Alangàtta* I ſaw a *Nayr*, who inſtructed young perſons in writing, and who held the iron ſtyle neceſſary for that purpoſe in the interior part of the joint of his arm, becauſe the king of Cochin, as a puniſhment for his offering violence to a woman, had ordered his hand to be chopped off. To touch a woman againſt her will is allowed to no perſon, not even the king's miniſters and officers, unleſs the king expreſsly commands it. If women are guilty of any thing that deſerves puniſhment, they may be deprived of their liberty, and ſold as ſlaves; but to hang them, or put them to death in any other manner, is contrary to the laws of India.

11. *To with-hold from no workman, artiſan, or day-labourer, his due wages.*

12. *Never to enter a temple, or any ſacred place, without having firſt purified one's ſelf in a river or Kulam (conſecrated pond).*—The *Parreas* or ſkinners, the *Palleyas* or ſlaves, who cultivate the fields under the inſpection of the *Vayſhyas*, and other people of the like kind, who belong to the loweſt claſſes, dare never enter a temple which is deſtined for the higher claſſes. Theſe mean claſſes are called *Niſher*, and have pagodas of their own. On grand

feſtivals,

feſtivals, celebrated by the whole nation, ſuch as that of the goddeſs *Bagavadi*, they muſt depoſit their offerings before the door of that temple in which the higher orders aſſemble, and be contented to worſhip the deity in it at a diſtance. In general, almoſt the ſame diviſions, and the ſame degrees of rank, are found among the Indians, as thoſe which were common among the Jews.

Theſe are the chief laws of the Indians. They are contained in a book entitled *Maha Tobaſſi Dhermaragia Guru*, a copy of which is preſerved in the Borgian Muſeum at Velitri; alſo in the Peguan text of the book *Kamuva*, preſerved in the library of the *Propaganda*, and which is written with black letters on palm leaves gilt. Some of them may be found alſo in the book *Amaraſinha*, in *Manuſmrti*, and in *Magala Tara*, the latter of which has been tranſlated from the original *Pali* by Father Amato, and is now in the poſſeſſion of Cardinal Borgia. All theſe laws are of Indian origin, as I have ſhewn in my *Syſtema Brahmanicum* *.

The author of the above-mentioned work, *Dhermaragia Guru*, a Talapoin, who wrote it for the inſtruction of king *Dhermaragia*, extends his moral precepts even to the words and thoughts. The ſins, ſays he, which the tongue commits, are:

1ſt, Lies.

2d, Calumny, the object of which is to interrupt the harmony of two perſons who are attached to each other by friendſhip and love.

3d, Improper and diſreſpectful words.

4th, Idle diſcourſe.

A man ſins with his thoughts:

1ſt, When he wiſhes to deprive his neighbour of his property.

* P. 28. and 29.

2d, When he hates any one, or wiſhes the death of his neighbour, or to ſee him reduced to a ſtate of misfortune.

3d, When he approves erroneous doctrines.

Good works conſiſt in the following points:

1ſt, Alms-giving.

2d, Obſervation of the five commands, which are: Thou ſhalt not kill; thou ſhalt abſtain from whoredom, and adultery; thou ſhalt not ſteal; thou ſhalt not drink wine.

3d, Obedience to parents, relations, and men of wiſdom.

4th, Prayer.

5th, Giving aſſiſtance to parents and ſuperiors when in narrow circumſtances.

6th, Participating in the good works of one's neighbour.

7th, The communication of good works which are done to others.

8th, Hearing the word of God, and reading the ſacred books.

9th, Explaining to one's neighbour the divine laws; which, according to the author's opinion, are thoſe which proceeded from the god *Gautama* or *Gòdama*.

10th, True belief, that is, in *Gòdama*.

The manner in which this deity, the *Budha* of the Indians, muſt be worſhipped, is deſcribed by the author as follows: "Thoſe who wiſh to obtain a knowledge of the laws of God muſt, above all things, read over with care three times the forms of prayer, and employ them with a true and lively faith, viz.

1ſt, The reſpect which I am bound to ſhew to the all-wiſe God is deeply imprinted on my heart, and nothing ſhall make me deviate from it.

2d, The

2d, The reſpect which I am bound to pay to his ſacred laws is deeply imprinted on my heart, and nothing ſhall make me deviate from it.

3d, The reſpect which I am bound to ſhew to all the precepts of his miniſters is deeply imprinted on my heart, and nothing ſhall make me deviate from it."

What a contraſt between the ſyſtem of theſe Talapoins, and the principles of many of the ſo-called modern philoſophers, whoſe whole aim and object is to convert men into infidels, and to degrade them to the rank of the brutes! Ought not theſe people, if they do not believe the Bible, to conſider at leaſt the following paſſage of Plato *? "We are all under the ſuperintendance of Nemeſis. The Eternal has appointed her the judge of our conduct. No mortal can eſcape her eye; and every one will receive from her what his deeds deſerve."

To conclude, it deſerves here to be remarked: 1ſt, That in all the copies of theſe laws now extant, a great number of Samſcred words occur; ſuch as *Mangala*, *Uttama*, *Gòdama*, *Niba*, &c.: from which there is ſtrong reaſon to conjecture, that they were originally written in the Samſcred language. 2d, It is highly probable that theſe laws were committed to writing about 1600 years before the birth of Chriſt, and at a period when the ſchool of the *Samanæi* was in a flouriſhing condition. 3d, It is evident that all theſe laws are merely of a moral tendency, and, as ſuch, belong to the *Sàmavèda*, that is, the moral laws of the Indians. There are, however, ſome others of a dogmatic nature, and theſe form the *Ircuvèda*, that is, thoſe parts of the Indian code of laws which treat of divine and celeſtial things. In the laſt place,

* Dialog. iv. De Legibus.

there are alſo ceremonial laws, which relate to the practices of divine worſhip, offerings, luſtrations, &c. and theſe together form the *Yagiurvèda*. All theſe three kinds are mentioned in the Brahmanic dictionary *Amaraſinha*, in the chapter entitled *Shabdàdivargga*. Copies of theſe laws are preſerved in all the temples and academies; but they are under the keeping of the Brahmans, and beſides them no one is ſuffered to read them *.

* The Engliſh, ſince extending their conqueſts in India, have found means to gain the friendſhip of many of the moſt learned and moſt judicious Brahmans. Some of their Literati have now in their poſſeſſion complete collections of the ſacred books of the Indians, and have made themſelves ſo well acquainted with the languages in which they are written as to be able to tranſlate ſeveral of them. Thus the laws of *Menu* were tranſlated by Sir William Jones; and the *Bhagwat-Dſchitah* (*Geetah*), together with *Hitopades*, was tranſlated by Mr. Wilkins: the *Ezur-Vedam* has been tranſlated into French. It is not improbable that in the courſe of time we ſhall have tranſlations of the principal and moſt uſeful part of the Indian writings. *F.*

CHAP.

CHAPTER IV.

Claſſes or Families of the Indians.

OF theſe claſſes, called by the Indians *Giadi* or *Varna*, and by the Europeans, very improperly, *caſts* *, there are a great many. The principal are: *Brahmana*, *Kſhetria*, or *Ràgiaputra*, *Vayſhya*, and *Shudra*. Their origin is loſt in the period of Noah, whom the Indians call king *Menu* †. The Brahmans form the claſs of prieſts. Their high-prieſt *Sarvavèda*, that is, a man who has performed all the duties of the law, has the ſuperintendance of the public worſhip, and no offerings are ever preſented without his order. All the Brahmans in general, who have ever brought to the gods a public offering, are called *Eburandiri*. In this reſpect, however, they are divided into ſeveral claſſes. Thoſe who have been preſent at the grand feſtival of oblation, which I have deſcribed in my *Syſtema Brahmanicum* ‡, are called *Yagiamàna* or *Yaſhda*. Others who have brought ſolemn offerings to the god *Sòma* (the moon) are called *Sòmàdri*, *Sòmabadi*, or *Dik-*

* This is a Portugueſe word.

† Whether king *Menu* be the ſame perſon as the Noah of the Jews, is ſtill very doubtful. In general, many of the modern Literati lay too much ſtreſs on etymology. Thus Father Georgi, in his *Alphabetum Tibetanum*, has employed a great deal of learning to no purpoſe. Even Sir William Jones, in his papers on the people of Aſia, has committed the ſame fault. *F.*

‡ A German tranſlation of this *Syſtema Brahmanicum* was publiſhed at Gotha in 1797, with thirty copper-plates, under the title of *Darſtellung der Brahmaniſch-Indiſchen Götterlehre*. F.

ſhida. *Guru* is the appellation of thoſe perſons who teach morality and other philoſophical ſciences. Thoſe who inſtruct the people in what manner to pray in the temples, and on other ſolemn occaſions, are called *Shrotria*. Thoſe, on the other hand, who give precepts reſpecting the ſo-called *Mandra*, or meditation of the heart, are called *Aciàrya*. The title of thoſe who employ themſelves with aſtronomy is *Grahaſhaſtri;* but the aſtrologers, who form a claſs entirely diſtinct, are called *Giòdiſhyaſhàſtri*.

Among theſe Brahmans there are ſeveral philoſophical ſects:

1ſt, The *Brahmaciàri*, that is, the continent, the unmarried.

2d, The *Grahaſta*, that is, the married.

3d, The *Vanapraſta*, that is, the hermits, the anchorets. To theſe belong, beſides others, the *Muni*, or *Mauni*, that is, the ſilent, for they ſpeak only very ſeldom.

4th, The *Bhikſhu*, or begging monks, who live merely on alms. Theſe are the moſt numerous of all *. To their ſect or order belong thoſe philoſophical

* Theſe philoſophers are not properly prieſts, nor do they belong to the family of the Brahmans, who, however, cauſe themſelves to be received into all theſe four claſſes; yet they have nothing in common with the Gymnoſophiſts, *Samanæi*, *Yoguis* and *Goſua*, who never eat with them, nor enter their pagodas or temples. The laſt-mentioned form alſo four different claſſes, for they conſiſt of hermits; members who live in common, and poſſeſs certain portions of land; mendicants, or the gymnoſophiſts properly ſo called; and *Sanyaſis (Senaſſeys)*, who all forſake their wives, and run about naked. All theſe philoſophers, who, as already ſaid, muſt not be confounded with the Brahmans, impoſe upon themſelves penances which appear almoſt incredible. "Some of theſe people," ſays Pallebot de Saint Lubin, vol. i. p. 25. "remain ſitting on the ground ſo long that they are not able to move from the ſpot. Others keep their arms ſo long in an erect poſture, that an anchiloſis is formed between the joint of the arm and the ſhoulder-blade, and they are altogether incapable of holding

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phical begging monks known under the name of *Talapoins*, who in the firſt century of the Chriſtian æra emigrated from India, and introduced the religion of *Budha*, or *Gòdama*, in Pegu, Siam, China, and Japan. They believe neither in the Trinity of the Indians, that is, *Brahma*, *Viſhnu*, and *Shiva*—nor in the goddeſs *Bhavani*, who repreſents nature perſonified; nor do they ever worſhip the Elements, to which the Brahmans pay divine honours under the ſymbols of various ſacred animals. Their religious worſhip is ſomewhat leſs familiar to the ſenſes. The higheſt deity to whom they pay divine honours is called *Budha*, *Shakya*, *Gòdama*, or *Amida*. Theſe are pure Samſcred appellations, which ſignify Mercury; for *Budha* means as much as wiſe, ſkilful; *Shakya*, cunning, crafty, acute; *Gòdama*, a cowherd; *Amida*, immenſe. The oppoſer of the god *Gòdama*, or the wicked dæmon, they call *Dèvada*. They believe in the immortality of the ſoul, as well as in tranſmigration; are much attached to faſting and ablutions; read carefully the ſacred books; live in a ſtate of celibacy; and obſerve the before-

ing their arm out ſtraight. Some keep their hands always folded together; ſo that their nails grow through the fleſh, and appear on the other ſide. Some drag after them monſtrous chains; others ſupport heavy beams in the air, and others roll themſelves down from the tops of mountains, &c." I myſelf ſaw one of theſe men who had a heavy chain ſuſpended from his foreſkin; another had ſtuck his head up to the neck in an iron cage, and a third had held his arm ſo long over the fire that it was entirely withered. The deſcendants of theſe philoſophers have ſpread themſelves to Tartary, where a great many of them are to be found: the *Khutuktu* of the Kalkaſians, and the *Dalai Lama* of Thibet, belong to the ſame race. Beſides the above-mentioned, there are alſo a great many other ſects in India; ſuch as the *Pandaras*, or *Phallophori*, of the ancients; who, at preſent, are known under the name of the *Lingamiſts*: alſo the *Cabirs*, *Taders*, *Paramanghas*, and others. Theſe people are very improperly called *Fakirs*; for that word is not of Indian extraction, but derived either from the Arabic or Perſian. *A.*

mentioned five commandments in the ſame manner as the Indian Budhiſts. This ſect, who are extremely numerous, and who every where live by begging, have diffuſed themſelves from Cape Comari to Thibet among the Calmucks, and even to Siberia *.

Diodorus Siculus †, however, aſſerts that the Brahmans engaged in no public buſineſs, and accepted no dignified places; but this is a palpable falſehood. The kings who hold the reins of government at *Edapalli*, on the coaſt of Malabar, and alſo at *Parur* and *Aracèri*, are certainly Brahmans; and the king of Travancor, in the year 1776, had a *Dalava*, or prime miniſter, who alſo belonged to that caſt. In ſtates which are under the dominion of Pagan princes, they are ſtill, as in the time of Diodorus Siculus, overſeers of religion, high-prieſts, inſtructors of the people, obſervers of eclipſes of the ſun and moon, and the king's counſellors. They are formally conſecrated to the prieſthood; and for that purpoſe certain forms of initiation are appointed. In Malabar they go barefooted; and the upper part of their body is quite naked to the girdle. Their dreſs conſiſts of a piece of muſlin faſtened round their loins, which hangs down to the feet, and entirely covers them. In one hand they generally

* That the adherents of Bhudha have ſpread themſelves in the eaſt, north, and north-weſt from China, cannot be denied; but the periods aſſigned for the diffuſion of the Bhudhiſt ſyſtem are very different. According to Kæmpfer, in his Hiſtory of Japan, the Japaneſe reckoned the year 1690 of the Chriſtian æra to be the year 2234 after the *Sonkarad*, or death of *Sammona-Khutama*, who is called alſo *Prah*, and *Budha*; ſo that the firſt year muſt have correſponded with the year 544 before the birth of Chriſt. This æra of the Bhudhiſts ſeems, therefore, to fall about the time of Cyrus king of Perſia, whereas the introduction of the Bhudhiſt ſyſtem into the north was 600 years later. *F.*

† Vol. I. l. 2. p. 153. Edit. Amſtel.

bear

bear an umbrella of palm-leaves, and in the other a ſtick. For the moſt part alſo they wear a ring on one of their fingers, and have a *Grantha* (book) under the arm. Some, beſides the above-mentioned piece of muſlin, have alſo another which hangs over their ſhoulders; and which, according to every appearance, is the *ſuperhumerale* mentioned by Apollonius of Tyana *.

When we reflect that theſe philoſophers retain the ſame principles, manners and cuſtoms as they had in the time of Alexander the Great, this perſeverance appears really aſtoniſhing. No perſon can remember an inſtance of their ever having admitted into their caſt a man of the common claſs, or choſen ſuch a one for their chief. When a Brahman comes into the world, his parents immediately hold a feaſt, or rather ſolemn feſtival, which, in the Samſcred language, is called *Giàtaga Karma*, that is, the birth-feaſt. *Giàtaga* ſignifies birth, the ſtar of one's nativity; and *Karma*, a ceremony. The object of this feſtival is to examine under what conſtellation the child was born, and thence to foretell its future deſtiny. Eleven days after, the *Nàma Karma*, or name-feaſt, takes place. The name given to the child is commonly borrowed from ſome of the principal deities, as *Kriſhna*, *Rama*, *Govinna*, &c. On the hundred and fiftieth day after birth, a ſolemnity called the *Carnakarma*, or *Ceutakarma*, is celebrated, becauſe on that day holes are b red in the ears of the young Brahman, and a pair of gold earrings put into them. In the ſeventh year he becomes a real *Brahmaciàri*, that is, continent, or chaſte; and in the twelfth he is made a *Grahi*, *Gra-*

* The paſſage is as follows: "Geſtant annulum et baculum (Brahmanes). Veſtis eorum in *ſuperhumeralis* formam compoſita eſt. *Photius*, Cod. cxli. p. 999. Edit. Rothomag. 1653.

haſta,

haſta, that is, betrothed, a huſband. For all theſe ſolemnities, particular libations, offerings, purifications and feſtivals are inſtituted. In the ſeventh year ſuch a child receives a kind of ſaſh, called *Yagnapavada*, which forms the diſtinguiſhing badge of the prieſthood. It conſiſts of a hundred and eight threads knit into each other, and paſſes from the right ſhoulder under the left arm, where it is faſtened with three knots. In virtue of this badge the initiated perſon obtains, beſides other privileges, that of aſſiſting at grand offerings, called *Yaga*, or *Yagna*, which are preſented to the Sun; and he is ever after authoriſed to read in the three *Vedas*, or books of the law, known under the names of *Ircu*, *Sàma*, and *Yagiurveda*. He alſo bears the *Cudumi*, or *Curumbi*, or tuft of hair left by the Brahmans on the crown of their head, which every where elſe is cloſe ſhaved. This tuft is likewiſe a diſtinguiſhing mark of their caſt, and ſhows that the perſon who bears it is conſecrated to the prieſthood. When a Brahman by his own fault has forfeited his ſaſh, or his tuft of hair, he loſes all his privileges, and can no longer diſcharge any of the ſacerdotal functions. If he wiſhes to be reſtored to his former condition, various acts of humiliation and penance are preſcribed to him; and, in particular, ſtrict faſting and abundant alms-giving. When he has performed all theſe, he is received by nine Brahmans with the ſame forms and ceremonies as when firſt admitted to the prieſthood. All mutilated, blind, ſquint-eyed, or deformed perſons, as well as all thoſe who have any kind of ſcab or eruption on the ſkin, or white ſpots in the eyes, are totally excluded for ever from the prieſthood *.

If

* This external perfection was neceſſary in every prieſt alſo among the Jews. We cannot, however, thence conclude, that the

If it is proved that a Brahman has killed a man or a cow, all the other Brahmans of the ſame *Gràma* or diſtrict unite againſt him; cut off his *Curumbi*†; take from him his ſaſh; deprive him of the ſacerdotal dignity, and expel him from the caſt. He is then put upon an aſs with his face towards the tail, and in that manner conveyed beyond the boundaries of the place. As I have already given, in my *Syſtema Brahmanicum* *, a full account of the condition, as well as of the different claſſes, cuſtoms, conſecration and inſtitutions of the Brahmans, it would be here ſuperfluous to repeat them. One time when the king of Travancor made a tour in order to inſpect the ſtate of his fortreſſes, and paſſed through *Parur*, he was attended by more than a thouſand of theſe Brahmans. On that occaſion I obſerved that eight of them bore a ſquare tabernacle ſuſpended from a long pole. Within it ſtood a ſmall ſtatue of the goddeſs *Bhagavadi*, for which the Indians have a particular veneration; and it was covered with a piece of yellow cloth, becauſe yellow is in as high eſteem among the Indians as red formerly was among the Egyptians. The reſt of the Brahmans walked on each ſide of the tabernacle, and recited, in the Samſcred language, a number of prayers. No perſon belonging to the inferior claſſes durſt approach this ſanctuary; for two of the Brahmans who walked at the head of the proceſſion cried out continually, in the Malabar dialect, *Po! Po!*

the one nation borrowed this cuſtom from the other: it is rather probable that they both borrowed it from the Egyptians. It is nevertheleſs poſſible that the legiſlators of many ancient nations may have conceived the idea of excluding mutilated perſons from the prieſthood, as nations in their infancy hold up their prieſts as patterns of perfection, and mediators between the Deity and man. *F.*

† P. 45, 46, 47.

that

that is, Away! Away!—as if they meant to ſay: Keep at a diſtance, ye contemptible, unclean, profane wretches! At certain times the Brahmans deſcribed a circle on the ground, placed the ſtatue within it, and, ſtanding cloſe to each other, formed themſelves into a ring around it. They then repeated, all together, certain preſcribed forms of prayer; and the *Sarvavèda*, or Brahman whoſe buſineſs it was, beſtrewed the ſtatue with flowers. This ceremony is called *Archyapugia*, the offering of flowers. On other occaſions they make a like circle on the ground, but place eight ſmaller ſtatues on its circumference, in ſuch a manner that they ſtand at a certain diſtance from each other, and look towards the eight points of the heaven from which the winds blow. The Brahmans entertain an opinion, that the eight ſubordinate deities, whom they call *Indrà*, *Aghni*, *Yama*, *Nirudi*, *Varunna*, *Vàgu*, *Vaiſhrava*, and *Shiva*, have the care of theſe eight diſtricts of the heavens; and for this reaſon they place the above eight ſtatues at an equal diſtance from each other, and requeſt them to take the world under their protection, that it may not vary in its courſe.

The ſecond noble caſt conſiſts of the *Kſhetria*, or *Ragiaputra*, that is, the children of kings; for *Ragia* ſignifies a king, and *Putra* a ſon or child. Father Marcus à Tumba ſays, very erroneouſly, in his manuſcript, that *Kagput* are a kind of Brahmans who devote themſelves to the military ſtate. The word *Ragput* is properly nothing elſe than the Samſcred *Ragiaputra*, which has been moſt wretchedly corrupted; and theſe *Ragiaputra* are not Brahmans, but warriors, from whoſe caſt the Indian kings are choſen. Father Norbert, the miſſionary, who examined this point better than Father Marcus, explains himſelf reſpecting it as follows, in a manuſcript

ſcript which I have now before me: "The ſecond caſt, which is called *Satrias (Kſhetria)*, conſiſts only and excluſively of the royal family. And indeed this is actually the caſe: the true and lawful ſovereigns are all deſcended from the caſt of the *Kſhetria*, though Brahmans alſo reign in ſome provinces, ſuch as *Edapalli*, *Parur*, *Pandalam*, &c. The *Kſhetria* are educated from their infancy in the ſchools and academies of the Brahmans. They wear likewiſe the faſh, but are not authoriſed to read or explain the *Vèda*. This faſh ſerves merely as a memorandum to the members of the caſt, that it is the duty of a king to ſway the ſceptre with wiſdom, and to behave with the ſtricteſt juſtice towards his ſubjects. The art of government is, therefore, the principal ſcience which the *Kſhetria* muſt ſtudy in the ſchools of the Brahmans. *Perumpadapil* the king of Cochin, the old king of Madura, king *Colatiri* or *Colaſtri*, and *Rama Varmer* the king of Travancor, were all educated by Brahmans in ſuch temples. Every reigning prince has around him prieſts and philoſophers of this kind, who muſt aſſiſt him by their ſervice and advice, in order that he may undertake nothing contrary to the religion or laws of the country. When the dominion of a ſovereign extends over a diſtrict conſiſting of a hundred provinces, and called *Ràſhtra*, he is a *Ciacravartti*, or *Maharagia*: if it conſiſts of twelve provinces, he is called *Iſhvara*, maſter; or *Duàdaſha Mandaleſhvara*, maſter of twelve provinces; or *Nrba*, king: but if he poſſeſſes only one province, he is called *Ragia*, king; *Adiſhvara*, illuſtrious lord; *Nâyaga*, lord; *Pála* or *Pálaga*, regent; *Karta*, a reigning lord.

From the word *Nayaga*, which is originally Samſcred, ignorant geographers and travellers have made *Naik*; from *Pálaga*, the corrupted *Paleagar*; and from *Ragia*, the equally diſtorted *Naza*, *Rag*, or

Rajah. The king's court is called *Ràgiadhani ;* a privy counſellor of the king, *Mandri* or *Amàdya ;* the king's favourite, *Mitra*, *Sagghi*, or *Suhrl ;* his miſtreſs, *Bhògynya ;* the place where the *Kſhetria* deliberate on ſtate-affairs, *Ragiaſabha ;* the ſecret objects of theſe deliberations, *Rahaſya ;* the throne, *Sinhàſana ;* the inſpector-general, *Mahà Kárta Kritaga ;* the miniſter of juſtice, who has the care of criminal affairs, *Mahá Danda Náyaga ;* the generaliſſimo, *Mahàſèna ;* the tutor or preceptor of the royal children, *Mahácumáramatya ;* the warden of the privy chambers, *Dvadſta*, *Darſhaga*, or *Dvárapála ;* the commandant of a fortreſs, *Cottapala ;* the governor of a city, *Purapala ;* the overſeer of the ſea-coaſts and rivers, *Turapala ;* the overſeer of a diſtrict, *Adhigari ;* an embaſſador, *Sandeſhaciara*, or *Duda ;* the king's private ſpy, *Abaſarpa*, or *Ciara ;* the court-aſtrologer, *Giòdiſha ;* the lord ſteward of the king's houſehold, *Cangiuguia ;* and the treaſurer, *Coſhadhyakſha.* All theſe appellations occur in the *Amaraſinha*, the *Vyagarina*, and alſo in the inſcription of *Monguir.* And as theſe books were written a hundred or two hundred years before the birth of Chriſt, it thence follows, that all theſe offices and places actually exiſted at that period in the courts of the Indian princes. In Malabar the following royal officers are ſtill in exiſtence: The *Torakâren*, intendant of the ſea-coaſts and rivers; the *Sènabadi*, generaliſſimo of all the military forces; four *Sarvadis*, or governors, each of whom has the ſuperintendance of four provinces; a great many *Kariakarer*, or ſuperior magiſtrates; the ſame number of *Adhigari*, or overſeers of diſtricts; together with a multitude of *Pravartikarer* or tax-gatherers, and *Pullas* or writers.

The firſt and earlieſt Indian princes were *Egàvagi*, that is, monarchs; from *èga*, one, and *vàgi*, a reigning king. As a proof that the monarchical form

form of government has been preſerved till the preſent period among the Pagan Indians, I need only refer to the princes of the *Maraſhdi*, who are very improperly called *Marattas*; to ſome kings of *Nepal*; to the king of *Candia* in the iſland of Ceylon, and to the king of Travancor, who all now rule as unlimited ſovereigns. According to tradition, *Menu* was the firſt king of the Indians. This *Menu*, who in ſome Indian works is called *Menu Mahuſha*, was certainly the patriarch Noah, as Sir William Jones acknowledges. Anquetil du Perron, Father Tiefenthaler, and the editor of the *Aſiatic Reſearches*, have given us different catalogues of the oldeſt Indian kings; and I myſelf was induced to give, in my *Syſtema Brahmanicum*, the commencement of a nomenclature of the like kind. They are all tranſcribed from the *Mahabhàrada*, that is, the *Great Hiſtory*, which is written in Malabar verſe, and conſiſts of eighteen books. But the reader will perceive, on the firſt view, that theſe catalogues are in open contradiction with each other, and that they contain the names of kings whoſe deſcent is deduced from the ſun and the moon.

All that can be gathered from my copy of the *Mahabhàrada*, and the pretty long catalogues of the Indian kings in the *Aſiatic Reſearches*, is as follows: *Menu* the 1ſt, or Adam, lived 5794 years before the year 1788 of the Chriſtian æra. *Menu* the 2d, or *Menu Mahuſha*, the *Nochos* of the Greeks, and the Noah of the Iſraelites, lived 4737 years before that period. Under the government of this king happened the *Vellapralaya*, that is, the deluge or devaſtation of the earth by water. Then comes *Hiranyacaſipu*, perhaps Nimrod, whom the Brahmans claſs among the wicked dæmons, and who lived 4006 years before the birth of Chriſt. *Bali*, or *Mahâbali*, the Belus of the Aſſyrians, lived 3892; and

Budha, the *Thaut* of the Egyptians, and *Hermes* of the Greeks, 2815 years before the year 1788. Next follow *Vikramàditya*, *Devapàla*, and *Salbahin*, or rather *Salivahan*. The firſt lived 1844, the ſecond 1811, and the third 78 * years before 1788. With the death of the laſt begins the *Salivàhana Sagàptam*, that is, the new Brahmanic period of the Marattas, Canarians, Malabarians, and Tamulians. *Bharaden*, or *Bharata*, is the head or chief, from whom the Indians deduce the deſcent of their national kings. He lived 1600 years before the birth of Chriſt.—Kings who actually exiſted are:

I. *Ciaſſar*, a cotemporary of Cyrus, to whom he wrote a letter, and ſent money. Cyrus in all probability had conquered that part of India which extends from the *Sindhu* towards the northweſt, and at that period was ſometimes under the dominion of the Perſian, and ſometimes under that of the Indian kings. *Candahar* was the metropolis.

II. At the time when Alexander the Great conquered a part of India, there exiſted a certain queen named *Cleophidis*, who put herſelf at the head of a conſiderable body of the chief women of India, and went to oppoſe that hero. King Porus, or more properly *Puru*, alſo oppoſed that conqueror; as did likewiſe *Abiſar*, but *Omphis* ſurrendered at diſcretion. More information on this ſubject may be found in D'Anville's *Antiquité Geographique de l'Inde*, publiſhed at Paris in 1775.

III. *Sandracoto*, or rather *Ciandracotta*. This prince, after the death of Alexander the Great, brought under his dominion all the Indian provinces which had been conquered by the Macedonian hero. He alſo entered afterwards into a treaty of alliance with Seleucus, who wiſhed to recover them; but

* There ſeems here to be ſome miſtake. *E. T.*

this

this treaty extended only to places *qui ſecus Indiam ſunt*, that is, which lay on the north-weſt ſide of the *Sindhu*. His ſon, *Allitrocates*, repelled the incurſions of the Greeks with ſuch happy effect, that they were never again able to penetrate into India: Antiochus, indeed, made ſome attempts to enter the country, and laid the *Sopagaſes* under contribution; but this prince remained independent and free.

IV. *Porus*, or *Pandi*, by Strabo called *Pandion*. He was king of Madura; and, when the Greeks were driven entirely from India, ſent an embaſſy to Auguſtus, to propoſe entering into an alliance with him.

V. *Cemproboto*, or *Cermbotti*, a cotemporary of the above-mentioned *Pandi*, poſſeſſed, beſides other places, *Calianapur* and *Baliapatna*, two conſiderable cities on the coaſt of Malabar.

VI. *Vikramàditya*, by ſome called *Bekermadiit*. He ſucceeded his brother *Sughàditya*, and died fifty years before the birth of Chriſt. A new æra, by which the chronology of the hiſtory of India can with certainty be determined, begins at the death of this ſovereign. Before that period many of the Indians reckoned according to the epoch of king *Yudhiſhthira*, of the family of the *Pandos*, whom Anquetil calls improperly *Djetaſchter*. Between that epoch and the death of *Sughaditya* there are reckoned to be 3044 years. The Carnadians, Tamullans and Malabareſe adopt this mode of reckoning alſo; but uſe much oftener the *Salivàhana Sagàptam*, which, as already ſaid, begins at the death of *Salivahan* or *Salbahin*, the ſovereign of the Dekan, who died 78 years before the birth of Chriſt. From this epoch alſo the Brahmans at *Cangipuri*, *Tiruvatur*, and *Triciur*, date all their aſtronomical calculations.

Some pretend that the family of the real *Kſhetrias* is totally extinct in India; but I can, on the other hand, aſſert, that I found among the Gauts, not far from *Vaipur*, a town, together with a temple, which belonged to theſe *Kſhetrias*, who cultivated the ſurrounding fields, and lived on their produce. I was aſſured alſo by Father Pavone, who for thirty years had been ſuperintendant of the miſſionary eſtabliſhment at Madura, that a great many of the *Kſhetrias* had fled to theſe mountains from Madura, in order to avoid falling into the hands of Hayder Aly Khan, Tippoo Sultan, Mohamed Aly, and the Engliſh.

The third noble claſs of the Indians conſiſts of the *Vayſhya*, who are never diſtinguiſhed by the name of *Bice*, as Hodges and Robertſon pretend. This caſt was founded alſo by *Menu* or Noah, if we can confide in the book *Manuſhaſtra*, and the traditions of the Indians. The employments of the *Vayſhya* are: *Krſhi*, or agriculture; *Paſhupalya*, breeding of cattle; and *Vànigiya*, the ſale of their productions. They ſupply the public with rice, corn, muſtard, ginger, peaſe, millet, maize, and other articles of the like kind; but they preſerve their butter and milk entirely for their kings, their Brahmans, and their temples, that the gods may never be in want of ſuch offerings.

The *Vayſhya*, with their families, generally live in the country, where each has his own houſe and ſeparate grove. In the latter ſtands a ſmall temple, with an image of *Shiva*, or of ſome other deity, to which flowers are preſented every morning after they have performed their ablutions. According to the appointment of *Menu*, the king is the ſole lord and proprietor of all the land in the kingdom; and this rule prevails in Malabar to the preſent day. Anquetil du Perron is, therefore, entirely wrong when he contradicts Mr. Dalrymple, who aſſerts the

ſame thing *. That this aſſertion is well founded, appears, to omit other teſtimony, from an old inſcription found among ſome ruins near the old city of *Monguir*, in which it is expreſsly ſaid, that king *Dèvapàla* lets a certain piece of land to an Indian family. Mr. Wilkins tranſlated this inſcription, which was cut out in ſtone twenty-three years before the birth of Chriſt, and inſerted it in the firſt volume of the *Aſiatic Reſearches*. King *Dèvapàla* there ſays: "Be it hereby known, that I give up the city *Meſeeka*, &c." and it appears from the connection, that he let the piece of land in queſtion, and for that purpoſe reſigned his territorial right for a certain time ſpecified. Temples next to kings are alſo conſidered as proprietors; for a belief prevails in India, that the piece of ground which they occupy belongs to the gods. For this reaſon they are excepted from the leaſe, by king *Dèvapàla*, in the before-mentioned inſcription.

That the overſeers of temples on the coaſt of Malabar have ſtill the power of letting ſuch pieces of ground, appears from this circumſtance, beſides others, that our convent at *Verapole* had actually a leaſe of part of a field which belonged to a Pagan temple. No private perſon, whether noble or not, can pretend to any ſuch property in land. On the contrary, every ten years the *Nilavari*, a tax eſtabliſhed at the firſt meaſurement of lands, muſt be paid for all fields and pieces of ground every ten years. Beſides this tax, a third or fourth part of the rent is alſo ſometimes impoſed according as the contracting parties have agreed.

From the palm-gardens the *Ettona*, that is, the eighth palm, is exacted. The poorer claſſes muſt

* See a ſhort account of the Gentoos mode of collecting the revenues on the coaſt of Coromandel. *Lond.* 1783.

pay the *Talapanam*, an impoſt which amounts to five *Panam* for each head, and is equivalent to the poll-tax introduced into ſome of the countries of Europe. The *Mucaver*, or fiſhermen, pay a tax called *Valà*, that is, net-money; and conſiſts of a *Ràgi* of gold, or ten *Ciacras*, twenty-ſix of which are equal to a florin. It is unfortunately too true, that the Indians live in a ſtate of oppreſſion, and in time of war are treated with particular ſeverity. Robertſon, however, has drawn a very flattering picture of the humanity and mildneſs of the Indian princes and Britiſh governors; but it is much to be lamented that it is contraſted, in ſo ſtriking a manner, with the conduct of a Moens and many others.

The fourth noble caſt conſiſts of the *Shudra*. To theſe belong the *Citracàra*, painters; the *Tunaciaya*, dyers of cloth; the *Puſhpaga*, garland-makers; the *Shaſtramagia*, ſmiths; the *Ciaruna*, ſingers; the *Ciarmacàra*, coblers; alſo the weavers, taylors, carpenters, ſilver-ſmiths, clockmakers, and other artiſans. All theſe people form ſeparate claſſes, the members of which cannot eat with each other, and much leſs intermarry.

The meaner caſts are called *Niſha*, or *Ciandala*; that is, the contemptible, low, impure. To theſe belong the fiſhermen; the *Cianas*, or labourers in gardens, who carry water, and water the young palm-trees; the *Parreas*, or ſkinners; thoſe perſons who cleanſe ponds; barbers, potters, and the Malabar *Pelleyas*. The laſt are only ſlaves, but a very uſeful kind of men; for they guard the fruits of the earth, keep the buffaloes employed in ploughing, take care of the crops, and ſeparate the rice from its huſks.

CHAP.

CHAPTER V.

Adminiſtration of Juſtice among the Indians.

RELIGIOUS MATTERS.—All affairs which relate to religion are determined by the Brahmans alone, in the preſence of their *Sarvavèda*, or high-prieſt. The king, who, as is well known, does not belong to the ſacerdotal caſt, acts here the part of a *Kſhetria*, and never gives his vote till the Brahmans have ſufficiently examined the caſe before them, and delivered their opinions. The aſſembly or ſociety who deliberate and determine upon it, is called *Yòga*. Each member of it has a voice. Their deciſion is conſidered to be infallible; and thoſe who oppoſe it are expelled from the ſociety. Theſe *Yògas* take cognizance of all diſputes which ariſe in regard to betrothing, marriage, ſettlements to daughters, and other things of the like kind, as well as of all offences committed againſt religion or the caſt. Hatred, enmity, abortions, giving blows without ſhedding blood, quarrels between parents and children, in a word, all affairs which have even the remoteſt connexion with religion, are brought before this tribunal. Every man has the right of defending himſelf, of making a reply, and of employing an advocate without being obliged to pay lawyers' fees or to conſume paper; for every thing is done *vivâ voce*. The members of the *Yòga* ſit upon mats; but the parties muſt ſtand.

CIVIL AND CRIMINAL AFFAIRS.—Theſe are determined only by the king and his ſervants. The

puniſhment of the gallows is appointed for the following criminals:

1ſt, The *Svàmidròhi*, that is, thoſe who excite inſurrections, or meditate the death of the king.

2d, The *Bramahanda*, thoſe who kill a Brahman.

3d, The *Madruhanda*, thoſe who commit matricide.

4th, The *Pidruhanda*, thoſe who murder their father, uncle, or any other relation.

5th, The *Mànuſzahanda*, all murderers in general.

6th, The *Gòhanda*, thoſe who kill a cow.

7th, The *Kſhetra Stèna*, thoſe who commit ſacrilege.

8th, All thoſe belonging to an inferior claſs, who pilfer any thing from the houſe of a perſon of rank.

9th, Thoſe who ſteal the *Bhandàra*, that is, the royal treaſure.

10. Thoſe who hold illicit intercourſe with one of the king's concubines, or only with an unmarried female belonging to the king's *Andarggraha*.

11. Thoſe who debaſe the current coin.

12. Thoſe who commit adultery with the wife of a Brahman, or the wife of their preceptor.

The offenders are always hung on the ſpot where the crime was committed. The gallows conſiſts only of two beams, and can with great eaſe be tranſported from one place to another. A hook is fixed to one end of the rope, and this hook the executioner forces, with all his ſtrength, into the fleſh below the criminal's chin; he is then hoiſted up, and the other end of the rope is made faſt to the gallows. The delinquents ſometimes are hanged alſo in the European manner, ſo that they are inſtantly ſuffocated. Leſſer crimes are puniſhed by cutting off the noſe and ears;

ears; by hacking off the right hand; baniſhment from the country, impriſonment, hunger and thirſt; ſequeſtration or confiſcation of property, and ſometimes by a pecuniary fine.

The ſentence of death muſt, in general, be ſubſcribed by the delinquent's own hand, after he has been heard and convicted of the crime laid to his charge. The place where the trial is held is called *Mandava*, and forms a ſort of court of judicature in the magiſtrate's habitation. Of ſuch magiſtrates there are a great many, and they always reſide in the neighbourhood of a temple. As ſoon as the delinquent is convicted, the magiſtrate repairs to the *Mandraſhàla*, or judgement-hall, where all the other magiſtrates, together with ſome Brahmans, are aſſembled. On their opinion and ſentence the life or death of the delinquent depends. He is, however, at liberty to appeal to the king; and on ſuch occaſions is never executed till the king confirms the ſentence. In doubtful caſes, the ſuperintendants and elders of the caſt are conſulted. In theſe aſſemblies the firſt object of the members is to enquire into the laws, cuſtoms and uſages formerly eſtabliſhed in the caſt, or in the town or city where the trial takes place; and according to theſe old precedents the point in queſtion is determined.

During the whole time I reſided in Malabar I never heard of a criminal being beheaded, but ſometimes that one or two had been run thr ugh with a lance. Oaths are always taken before the gate of a temple; and the perſon who ſwears, places both hands on his head, and invokes *Mahadeva*, that is, the great god, the avenger, to puniſh him as a perjuror if he violates the truth. The courts of juſtice are kept open daily for every perſon from an early hour to the time of ablution, and from the time of ſupper till midnight. At the periods of new and

full moon, and on the feſtivals of *Shiva* and *Bhagavadi*, when the king muſt be preſent at the ſolemn preſentation of offerings, no judiciary buſineſs is done, and the courts of juſtice are ſhut. Women, ſlaves, exiles, and perſons to whom infamy is attached, are incapable of giving valid teſtimony. In former times, if a ſuſpected perſon waded through a ſtream infeſted by a crocodile, or put his finger into boiling oil, melted lead, or a coco-nut ſhell in which a ſnake was concealed, and drew it out unhurt, he was declared to be innocent. This practice, however, is no longer in uſe.

In Malabar, Tanjaur, and Madura, there once exiſted, before the incurſion of Mohamed Aly, a ſort of itinerant juſtice. A magiſtrate, together with four ſoldiers, went about through all the ſtreets; and if they obſerved any diſturbance, they quelled it on the ſpot, and puniſhed the offenders. This cuſtom prevails at preſent only in Malabar. A magiſtrate of this kind is called, in the Malabar dialect, *Pravaticàrer*, or *Adhigàri*; and has power to try offenders wherever he pleaſes; ſometimes under the ſhade of a tree, and ſometimes in a houſe; at one time in the market-place, and at another in the open fields. Some of theſe magiſtrates are very avaricious, and receive preſents or bribes, *Koſha Colunnu*; but when ſuch corrupt practices are brought to light, the king cauſes the unrighteous judges to be impriſoned, and their goods to be confiſcated. Every thing I have here ſaid relates to the Pagan natives; for among the Chriſtians an eſtabliſhment totally different prevails.

CHAP.

CHAPTER VI.

Languages of the Indians.

THE *Samſkrda* is the mother of all the languages in India. Its name implies that it muſt be a perfect and excellently formed language; for *Krda* ſignifies a perfect, complete work; and the particle *Sam*, with each other, together, contains an alluſion to the connection of its parts into one harmonious and regular whole. It is called the language of the gods and of philoſophers; the ſacred language. According to the doctrine of the Brahmans, it aroſe from the converſation which the *Iſhvara* (the Lord) had with the goddeſs *Shakti* or *Bhavàni* (Nature), when in conjunction they created the world.

The original word *Samſkrda*, which exiſts in no other language, is written in many different ways, not only by foreigners, but alſo by the Indians themſelves, viz. *Samſkrit*, *Samſkretan*, *Samſcrudam*, and *Samſcret*. All theſe variations ariſe from the alphabets of the different provincial dialects which have been derived from this original language, and introduced into India. The caſe is the ſame here as with the Latin word *homo*, of which the Italians have made *uomo*, the French *homme*, and the Portugueſe *homem*. The *Samſkrda* conſiſts of fifty-two radical characters; and among this number there are many not to be found in any other language. It is, therefore, extremely difficult to pronounce properly the original Samſcrêd words, and almoſt impoſſible to expreſs them in other languages, and particularly the European.

The Greeks, Perſians, Romans, Chineſe, Peguans, and Europeans have ſo corrupted and mutilated a great many Samſcred words, that they can ſcarcely be known. Thus, for example, the river *Yamuna* is in Pliny called *Jomanes*, and in Ptolemy *Djemna* and *Diamuna*. M. De l'Iſle calls it the *Gemené*, and Father Marcus à Tumba the *Giamuna*.

Of theſe fifty-two radical Samſcred characters a great number of others are formed; and this multiplication is carried ſo far, that I can ſhew a Samſcred alphabet which contains no leſs than 8004 component parts. The multiplication of theſe characters, ſo numerous of themſelves, ariſes from the formation of the ſyllables; as what forms a ſyllable, among us Europeans, is expreſſed in the Samſcred by one letter, or one ſingle character. Thus, if we wiſhed to write in Samſcred the ſyllables *kra*, *kre*, *kri*, *kro*, *kru*, *krai*, *krau*, we ſhould place, inſtead of them, ſeven ſingle characters, each of which is equivalent to a whole ſyllable *.

The manner in which the ſyllables are formed and connected with each other, and the number of characters hitherto employed in all the Indian provincial dialects derived from the Samſcred, are the

* Many of the oriental languages are diſtinguiſhed by this peculiarity, that a ſmall variation in a character cauſes a new ſyllabic variation, with a different pronunciation. This is the caſe, for example, with the Ethiopic alphabet, which has twenty-ſix characters, and each of theſe is varied by ſeven vowel marks. There are alſo twenty different marks for the diphthongs; ſo that the whole alphabet conſiſts of 202 marks and characters. The Amharic language, generally ſpoken in Ethiopia, has thirty-three characters, which are alſo varied by ſeven vowel and twenty diphthong marks; ſo that the whole alphabet contains 251 marks and characters. In the *Tranſactions of the Academy of Peterſburgh*, vol. iii. and iv. the learned Theophilus Siegfried Bayer has given engravings of a great many of theſe Brahmanic characters. They amount at leaſt to 525 variations, if not more. *F.*

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ſame; except this difference, that each of theſe dialects, as the Negaric, Talengic, Canarian, Tamulic, Malabaric and Guzaratic have each their own alphabet, which, in regard to its ſhape and form, is different from all the reſt. The moſt remarkable circumſtance here is, that all the component parts in the alphabet of the Barmans in Pegu and Ava are contained, but with ſome variation, in the Ethiopic alphabet of *Gheez* and *Ambhar*; have the ſame value, and are joined together in the like manner. It appears to me hiſtorically certain, that the Peguan *Barmans* obtained from India the writings extant in the Samſcred, as well as the alphabet belonging to that language, and inſtructions how to learn it *. Many, nay moſt of the words of the *Pali* language are either entirely Samſcredamic, or at leaſt derived and compounded from it. A diſpute having once ariſen among the Talapoins of Pegu reſpecting the explanation of certain expreſſions contained in the *Pali* books, the preſent king of Pegu ſent a deputation to the king of Candia, in the iſland of Ceylon, with orders to procure information, from the Brahmans and Budhiſts there, reſpecting the real meaning of the expreſſions in diſpute. This circumſtance, and the cloſe affinity obſerved between the languages of theſe two kingdoms, afford, in my opinion, a ſufficient proof that the *Pali* language in Pegu is a dialect of the Samſcred.

With regard to the Ethiopic alphabet, which has a certain reſemblance to the Samſcredamic, there is reaſon to ſuppoſe that it was brought to Ethiopia

* The alphabet of the *Barmans*, in the kingdom of Ava, was publiſhed at Rome by the Congregation *de propaganda fide*, 1787. 8. I received a copy of it from the learned Cardinal Borgia, ſo zealous for promoting uſeful knowledge, together with other alphabets which I ſtill wanted; ſo that at preſent I flatter myſelf I have in my poſſeſſion a complete collection. *F.*

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by thoſe Indian gymnoſophiſts who, in the time of Apollonius, reſided on a certain mountain not far from the Nile *. Who knows but the Ethiopians, Perſians, Thibetians and Peguans might have carried the Samſcred language with them from India to their preſent countries, in the ſame manner as the *Parreas*, who, according to the teſtimony of Mr. Grellman †, fled from India during the tyrannical government of Timur, diſperſed themſelves through Tartary, Scythia, and Hungary, and ſtill ſpeak a language which has a ſtriking reſemblance to the Samſcred uſed in the kingdom of *Guzarat*, and particularly in the city of *Tatta*. This conjecture will appear the more probable, when we reflect that theſe tribes, in ancient times, had the ſame intercourſe with the Indians, as the Arabs have at preſent with the inhabitants of the coaſt of Malabar; that, according to their own acknowledgment, they obtained their religion and their ſacred books from India, and that conſequently the Samſcred language might eaſily have been conveyed from *Tatta*, *Cabul*, and *Candahar* to Perſia, as well as from *Nepal* through Thibet to Tartary, and alſo to Aſem in Pegu, and to Ava.

The Samſcred contains a great many words, which both in ſound and in meaning have a ſimila-

* See *Phoc.* in *Vit. Apoll. Tian. cod.* cclii.—*L. Vives Comment. in lib.* xiv.—*S. Aug. de Civitate Dei*, p. 1734. edit. Paris, —*Euſeb. in Chron.* p. 72. edit. Scalig.—and *Philoſtrat. in Vita Apoll.* lib. iii. cap. 6. and lib. iv. cap. 6. *A.*

The appellation *Gymnoſophiſts* ſignifies, as is well known, naked philoſophers. It does not, however, thence follow, that the people ſo called by the Greeks muſt have come from India. The warmth of the climate would make clothing ſuperfluous to ſuch men, even on the banks of the Nile. They led a contemplative life, and from that circumſtance alſo were called gymnoſophiſts; but they did not bring the mode of writing by characters from India to Ethiopia. *F.*

† See *Hiſtoriſcher Verſuch über di Zigeuner*, Gottingen, 1787. *A.*

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rity to Latin. For example: *dendha*, dens, a tooth; *yuga*, jugum, a yoke; *junĉta*, junctus, juncta, junctum, joined; *nau*, navis, a ſhip; *nàviga*, navita, navicularius, a ſhip-maſter; *nava*, novem, nine; *ſapta*, ſeptem, ſeven; *tri*, tres, three; *dui*, duo, two; *adja*, hodie, to-day; *vidhava*, vidua, a widow; *nò*, non, no; *ſua*, ſuus, his, &c. Theſe and other words of the like kind are a ſufficient proof that the Samſcred language did not exiſt before the Flood, as Father Pons once aſſerted. It is more probable that it took its origin in Chaldea, at the time of the general confuſion of tongues, from which we muſt deduce the analogy of many other words uſed by ſo many different nations, and conſequently by the anceſtors of the Brahmans and the Latins. The Samſcred is far more abundant in ſynonyms than the Latin. There are thirty different expreſſions for the ſun; more than twenty for the moon; twenty for a houſe; from ſix to ſeven for a ſtone; ten for a tree; five for a leaf; ten for an ape; and nine for a raven. The caſe is the ſame with other things both viſible and inviſible *.

The common Indian dialects, the origin of which is to be ſought for in the Samſcred language, are the following:

I. The ſacred language employed by the Prieſts and Budhiſts in the iſland of Ceylon. Ptolemy, in

* The richneſs of a language muſt not be eſtimated in this manner. It is generally ſaid, that the Arabic is a rich language, becauſe it has I know not how many words to expreſs a *ſword*. The literal meaning of one of theſe words is the *man-murderer*. This, however, is only a metaphorical and figurative expreſſion; and a number of theſe may be found in or compounded from every language which has attained to any degree of perfection. Thirty or more appellations of the Sun might be collected from the Greek poets; but no one ever conſidered this as a proof of the richneſs of the Greek language. *F.*

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his Geography, where he ſpeaks of this iſland under the name of *Salica*, has preſerved ſeveral Samſcred appellations; ſuch as, *Sindocanda*, which properly ought to be written *Sindhucanda*. He alſo mentions the mountain *Malà* under the name of *Malea*; and the large diſtrict of *Màhàgramam*, belonging to the Brahmans, is by him called *Maagramum* *. See on this ſubject the map in D'Anville's *Antiquité Geographique de l'Inde*, publiſhed at Paris in 1775. This language is ſtill ſpoken in the kingdom of Candia; but not on the ſea-coaſt, where the people in general ſpeak the Cingaleſe—a wretched dialect, which conſiſts of a confuſed mixture of the Tamulic and Malabaric.

II. The Tamulic language, which is ſpoken in Tanjaur, Madura, Maïſſur, Concao, in ſome places on the coaſt of Malabar as far as the neighbourhood of Collam, and alſo in the Gauts. It is harmonious, uncommonly well adapted for poetry, and can be eaſily learned, becauſe its elements are very ſimple. When there occur in it Samſcred words, which cannot be expreſſed by its alphabet, it borrows ſome characters either from the Granthamic or Samſcredamic. The characters which it borrows from the former are: *kſha*, *ſza*, *ſhda*, *ſa*, *ſpa*, *ſma*, *ſtra*, *ſkra*. As it wants the characters *V* and *H*, it ſupplies their place by *B* and *G*; and writes, for example, inſtead of *Akam*, which in the Samſcred ſignifies *I*, *Agam* or *Akam*; and inſtead of *Vàva*, the new moon, *Baba*. It conſiſts only of thirty characters,

* Such Samſcred words occur not only in Ptolemy, but alſo in Arrian and Strabo. This, therefore, is an evident refutation of the conjecture of Mr. George Forſter, that the Samſcred language was not known to the Greeks, and has exiſted in India only ſince the birth of Chriſt. See Forſter's Notes to the Indian Play *Sakoutala*, p. 333, and 334. *A.*

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which are far from ſufficient to expreſs all the Samſcred words.

III. The Malabar language. It extends from Cape Comari to the mountain Illy, which ſeparates the provinces of Malabar and Canara. This language employs two alphabets, viz. the *Maleyam Tamul*, and the *Grantha*. The former conſiſts of twenty-three, and the latter of fifty-two characters, which are fully ſufficient for writing the Samſcred. The latter characters have been employed by the authors of all the ſacred books which are ſeen in Maiſſur, Madura, Carnada, and on the coaſt of Malabar.

IV. The Canarian language, which is ſpoken in the diſtrict of mount Illy belonging to the kingdom of Canara, and from thence as far as Goa.

V. The Maraſhda language. It is prevalent throughout the whole country of the *Marà∫hdi*, who are very improperly called *Marattas*.

VI. The Talenga, an harmonious, nervous, maſculine, copious, and learned language, which, like the Samſcred, has fifty-two characters; and theſe are ſufficient to write the latter. It is ſpoken on the coaſt of Orixa, in Golconda, on the river Kriſhna, and as far as the mountains of Balangate. All theſe languages have their own alphabets; ſo that in every province you muſt make yourſelf acquainted with a diſtinct kind of characters, if you wiſh to expreſs your thoughts in the dialect common in each.

VII. The common Bengal language: a wretched dialect, corrupted in the utmoſt degree. It has no *V*, and inſtead of it employs the *B*; ſo that inſtead of *Ved* you muſt write *Beda*. It is ſpoken at Calcutta, and in Bengal on the banks of the Ganges.

VIII. The Devangaric or Hindoſtan language; called by ſome *Nagru*, *Nagari*, and alſo *Dèvanagari*. It is ſpoken at Benares or Venares, and conſiſts of fifty-

fifty two characters, with which you can write the Samſcrèd. Its mode of writing has been introduced into all the northern part of India. A ſpecimen of it may be ſeen in the firſt volume of the Aſiatic Reſearches.

IX. The Guzaratic, which has been introduced not only into the kingdom of Guzarat, but alſo at Baroche, Surat, Tatta, and the neighbourhood of the Balangate mountains. Its characters are little different from thoſe of the Devanagaric.

X. The Nepalic, which is ſpoken in the kingdom of Nepal, and has a great ſimilarity to the *Dèvanagaric*.

Of all theſe languages a more particular account may be found in my Samſcred grammar, in which I have clearly proved that they all proceed from the Samſcred, though Mr. Wilkins and Sir William Jones maintain that the *Nagru*, or *Devanagari*, makes properly the original and true character of the Samſcred language, and that it is by no means of Indian extraction, but was tranſplanted to India from Perſia.

The moſt important book of all thoſe written in the Samſcred language is the *Vèda*. This word, which has been changed by the Engliſh very improperly into *Bed*, or *Beadh*, does not ſignify excluſively a ſacred book; but implies in general as much as a *ſacred law*, whether obſerved by the Indians or other nations. Thus, for example, the law or religious ſyſtem of the ſo-called Nazarenes, or Chriſtians of St. Thomas, is named *Naſrànni Vèda*, and the Jewiſh law *Judhavèda*. That this word is uſed, in other reſpects, in a very extenſive ſenſe, ſeems to appear from various circumſtances, and, in particular, from the following fable: "The god Brahma, at the time of the general deluge, having fallen aſleep, the wicked dæmon, called *Hay griva*, ſtole

from

from him the *Veda*, and threw it into the ſea. It would then have been infallibly loſt, had not the god *Viſhnu* inſtantaneouſly transformed himſelf into a fiſh, and gone in ſearch of it. As ſoon as he found it, he gave it to the man who had ſaved himſelf, with king *Menu*, in the *Yanapatra* or floating veſſel.

It is very evident that this fable cannot allude to the preſent *Vèda;* but if we admit that the word, as is actually the caſe, ſignifies the *law of nature*, this ingenious allegory may be eaſily explained. The Brahmans wiſhed to ſignify by it, that the natural order and connexion of the elements, which at the time of the flood were totally deſtroyed, had been again reſtored by *Viſhnu* *.

The other Indian books held in high eſtimation are:

Manuſhaſtra and *Mahabhàrada*, which, according to tradition, are as old as the age of *Menu*, or Noah.

The nine *Purana*, or *Canda*, in which the nine appearances of *Viſhnu* are deſcribed.

The book *Ràmayana*, which contains the fabulous hiſtory of the god *Ràma* and *Sida*.

The *Baghavada*, a highly valued book, which treats of the incarnation of *Viſhnu*, when he ſhewed himſelf in the form of *Kriſhna*, that is, the black god.

Of the childhood of the latter a particular account is given in the *Balagapurana*.

The *Lingapuràna* contains the oldeſt hiſtory of the *Lingam* or *Phallus*.

* See on this ſubject the Aſiatic Reſearches, p. 116—120. alſo my *Syſtema Brahmanicum*, p. 83, and 279, where this event is repreſented from an original Indian painting preſerved in the Borgian Muſeum. *A.*

The *Shivapuràna* contains the hiſtory of the god *Shiva* or *Mahadèva*.

The *Gangabhakya*, that is, *Gangis Felicitas*, treats of the happineſs in which thoſe participate who purify themſelves in that river.

The *Raghu-vamſha* contains the genealogical tree of *Raghu-nàtha*, that is, of *Viſhnu*, who is deſcended from the family of *Raghu*.

Aadiparba is a poem, the ſubject of which is the origin of all things.

The *Sandhya-carma* contains precepts how to behave during thoſe luſtrations which are performed in the evening.

The *Yudhiſthiravigea* is a very beautiful Samſcred poem, which celebrates the victory of king *Yudhiſthira*, who was one of the five ſons of *Pando*.

To theſe may be added the book *Bhagavatguita*, of which a tranſlation has been given by Mr. Wilkins.

The books which muſt be ſtudied by thoſe who wiſh to learn the Samſcred language according to grammatical rules, and not merely by practice, like moſt of the Europeans, are:

Sidharùba, or *Saraſvada*, the Samſcred grammar.

Vyàgarna, the ſyntax.

Various *Sloga*, or verſified ſentences, by which one can learn the true meaning and proper uſe of the Samſcred words.

But in particular the *Amaraſinha*, already often mentioned, an excellent dictionary of the Samſcred language compiled about ſixty years before the birth of Chriſt. It is written in verſe, like all the Indian books; and is not divided into chapters, but into certain heads; ſo that the words which belong to a certain genus are collected together without

regard

regard to choice or order. Thus one diviſion is intitled *Svarggavargga*, that is, the genus of the appellations which belong to the heavens. Another is called *Manuſhavargga*, that is, the family of the words applied to man, &c.

This arrangement is a ſufficient proof of the high antiquity of the work; for the practice and method of dividing books, according to the quantity of their contents, into particular chapters, and of employing for that purpoſe a certain regular plan, is an invention of later times. *Amaraſinha*, the author of this dictionary, named after him, according to a tradition, received as true among the inhabitants of the northern part of India, was miniſter to king *Vikrà-maditya*, who died fifty-ſeven years before the birth of Chriſt *. This opinion is adopted by Sir William Jones, Davis, Haſtings, Anquetil du Perron, and other learned men who have made reſearches into the hiſtory of India; and the Brahmans are ſo fully convinced of the great antiquity of this book, that they employ it as a ſtandard by which they examine the purity of the Samſcred words that occur in other writings.

* See the *Aſiatic Reſearches*, vol. i. p. 160, and vol. ii. p. 123.

CHAPTER VII.

Religion and Deities of the Indians.

THE almighty, infinite, eternal, incomprehenſible, and ſelf-exiſtent Being is called in the Samſcred language *Parabrahma*, *Tatva Paramèſhvara*, *Svayambhu Paràbara*. *Parabrahma* ſignifies the higheſt wiſdom, the moſt wiſe Being; *Tatva*, the Being who exiſts by himſelf; *Paramèſhvara*, the Almighty; from *Parama* the higheſt, and *Iſhvara* lord; both which words are joined together by an eliſion, and formed into one: *Svayambhu*, a Being who exiſts for and by himſelf; as *Svaya* ſignifies, in the Samſcred, by himſelf; and *bhu*, exiſting: *Paràbara*, the moſt excellent of all exalted beings. All theſe expreſſions, which are taken partly from the Brahmanic grammar, and partly from the Indian dictionaries, clearly ſhew that the Indians believe in one only true God, who has the principle of exiſtence within himſelf, and who lives from eternity to eternity. In the Indian book *Mahabhàrada* he is diſtinguiſhed by the following appellations:

Canmaſza vináſhana, he who cannot poſſibly loſe his purity; the pure Being who never ſins.

Karmaſákſhi, the obſerver of all the actions of men.

Genmanáſhádihina, he who loſes neither his being nor exiſtence.

Nirmala, the unſpotted.

Nirmádiguelkoru dkarmanáyaga, the beneficent lord, or the fundamental principle of every thing that is pure.

Father

Father Joſeph de Carignan, who was ſettled as miſſionary at *Bettia*, ſays, therefore, in a book which he dedicated to the king there: "Your Pagan authors write in your *Puràna* (a hiſtory of ancient times), and a part of your philoſophers teach that there exiſts one God, who is an almighty, incorporeal, and pure ſpirit." Could he have written thus with impunity in the preſence of the Brahmans, and particularly to a king, had he not been certain of what he advanced? Niebuhr, Pallot de St. Lubin, and others have ſufficiently proved, that many Indians entertain the pureſt notions of the Divinity. One day having aſked an ignorant Malabar Pagan how extenſive the love of God was, according to his idea, he replied: *Saptaſagaram eluranda lògavum onnu ciuttia vàſughi ſarpamàya avene pidicia caratina ábharatinál ettarudáde oru mey.* That is: "God is ſo great, that the ſerpent *Vá-ſughi*, which ſurrounds the ſeven ſeas and the fourteen worlds, would be too ſmall ſhould he wiſh to employ it on his finger inſtead of a ring." It is here ſeen, that this heathen formed a very exalted conception of God, though he expreſſed himſelf in a figurative manner. It muſt, however, be confeſſed, that there are men alſo in India ſo ſtupid and blind as to believe the Deity to be a being that conſiſts of ſeveral parts; and who conſequently worſhip, as their god, the ſun, the atmoſphere, water, and even the rice which ſerves them as nouriſhment. But where is the country in the world in which there are not fools?

Reſpecting the manner in which God produced the world, and ſtill conducts himſelf in the government of it, the Indians are divided in their opinions.

1. Some believe that God firſt produced the goddeſs *Bhavàni*, that is, all-creating nature. The lat-

ter, having brought forth three gods, called *Brahma*, *Viſhnu*, and *Shiva*, converted herſelf into three females, and theſe married their own ſons. The office aſſigned to the firſt was to produce every thing uſeful in the world; the ſecond was to preſerve them; and the third was commiſſioned to deſtroy them, when they ſhould be no longer neceſſary. Life, increaſe, and death—or creation, preſervation, and deſtruction—are every where obſerved in the kingdoms of nature. The above-mentioned goddeſs *Bhavani*, who repreſents all-creative nature, according to the doctrine of the Brahmans, is the deity who, next to the Supreme Being, is entitled to the greateſt veneration.

2. Others aſſert that *Viſhnu*, the ſpirit of God, (for this is ſhewn by the appellation *Pranen*, which in the book *Mahabhàrada* is expreſsly added,) created in the beginning every thing from water; and from his navel proceeded *Brahma*, *Shiva*, and the whole multitude of the other gods.

3. Others are of opinion that the god *Parabrahma* firſt created the elements: theſe were encloſed in a *motta*, that is, an egg; the egg burſt in ſuch a manner that the upper fragments formed ſeven equal parts, and the lower fragments the ſame number; and from theſe aroſe the ſeven ſuperior and the ſeven inferior worlds, ſo that they reckon fourteen of them. When the Supreme God, *Parabrahma*, had created the elements, and all theſe worlds, he appeared on the gold mountain *Meru*; called the other gods thither, and aſſigned to *Brahma* the office of continuing the creation; to *Viſhnu*, that of preſerving it; and to *Shiva*, that of again annihilating every thing in the world.

The whole theology of the Brahmans is founded on theſe three different ſyſtems. They are contained in the *Mahabharada*, *Bhavagavada*, *Aadiparva*, and

other

other Indian manuſcripts. A more particular account of them may be found in my *Syſtema Brahmanicum*, and in the explanations of the Indian manuſcripts preſerved in the Borgian Muſeum at Velitri. From all theſe ſyſtems it incontrovertibly follows:

1. That the Indians believe that God created the world, though they do not agree in their ideas reſpecting the manner in which it was produced.

2. That they are neither Atheiſts nor Materialiſts, becauſe they believe in an exalted ſelf-exiſtent being, who produced every thing, and who is the creator of the world.

3. That they are alſo not Manichæans, as they acknowledge that the only true God is exalted over and independent of every other being. According to their opinion he is eternal, the only one of his kind, and the ſole creator of the univerſe.

According to the firſt ſyſtem, God, before the origin of all creatures, created a female. But who is this female ſuppoſed to be? From the name given to her by the Brahmans, it appears that they underſtand by it Nature, which they have perſonified under the figure of a woman. In the Samſcred ſhe is called *Paramèſhavari*, the ſupreme woman; *Iſhi* or *Iſhani*, the woman; *Bhavani*, the creatoreſs, who gives exiſtence to all things; *Aadicumari*, the firſt maid, the firſt virgin; *Manaſſa*, the will of the lord; *Shakti*, the ſtrength, the power, &c. Father Joſeph de Carignan and Father Marcus à Tumba aſſert, that the Indians under theſe appellations underſtand the will of God, which emanated from him in a female form, in order to begin the creation of the world. According to the doctrine of the Brahmans, this goddeſs *Bhavani* changes and tranſforms herſelf into a thouſand ſhapes, and appears ſometimes as a man, and ſometimes as a woman.

In Thibet ſhe is called *Lhamaciupral;* in Nepal, *Mayadevi;* in Bengal, *Iſhani;* and, as Sir William Jones has very properly remarked, ſhe is every where worſhipped as the goddeſs of Nature. Some ignorant Indians believe that ſhe is the wife of the Supreme God; and others conſider her as the ſpouſe of *Sura* or *Suraya*, that is, the Sun.

On ſome Indian monuments, and in ſome paintings, this divinity is repreſented with a band round her neck, from which are ſuſpended a great many ſkulls, as a ſign that ſhe has power over life and death; and that ſhe produces, and again deſtroys, all things. From her menſtrua, which ſhe let fall on the earth, the flowers and all other created things aroſe. The reſt of the Indian deities are indebted to her for their exiſtence; and for this reaſon the heathens paint on her forehead, as well as on their own, the *Yoni* or *Medhra* (female organs of generation), which are repreſented by two ſide ſtrokes and a red one in the middle.

The fables which the Indians, Thibetians and Chineſe relate of this deity, are ſo numerous that it would be impoſſible to mention them. A nocturnal ſolemnity has been inſtituted in honour of her; but it is ſo ſcandalous that decency forbids me to deſcribe it. All that can be ſaid of it is, that a female perfectly naked appears on this occaſion, and that the parts of ſex are not only beſtrewed with flowers, but even worſhipped. This feſtival of offering is called in the Samſcred, Malabar, and Tamulic languages, *Shaktipùgia;* that is, the feſtival of the goddeſs *Shakti*, or Nature, who is the mother of all things; who produced every thing that exiſts.

This female deity bore three ſons, *Brahma*, *Viſhnu*, and *Shiva*, the latter of whom is alſo called *Mahadèva*. The firſt creates, the ſecond preſerves, and the third deſtroys. Theſe three different effects

are

are called in the Samſcred *Srſhti*, *Stidi*, and *Samhàra*; that is, creation, preſervation, and annihilation. The above three gods are the ſymbols of the three elements, earth, water, and fire. The earth produces all earthly things; the water promotes their growth, and preſerves them; and by fire they are again deſtroyed. For this reaſon the Tamulians and people of Malabar ſay, that *Brahma* is of the nature of the *Bhu* or *Bhumi* (the earth); *Viſhnu*, of that of the *Apu* or *Gelam* (the water), and *Shiva*, of that of the *Aghni*, or fire. All the three bear on their foreheads the ſign of the *Yoni*, to ſhew that they were born by *Bhagavani*; and that they are conſequently created beings, who repreſent elements, and create, preſerve, and again deſtroy every thing for which the menſtrua of their mother ſupplied the original matter.

Brahma is repreſented as a man with four viſages, becauſe the world conſiſts of four parts; and he rides on a ſwan, becauſe the earth floats on water. *Viſhnu* reclines on a leaf of the water-lily, *nymphæa*, which is the ſymbol of water. *Shiva* holds in his hand a ray of lightning, in order to ſhew that he repreſents fire. One needs only to caſt a look at the figures of theſe deities to be immediately able to diſcover the meaning of the allegory concealed under them. They aſſume ſometimes a male and ſometimes a female appearance; and act their part ſometimes as the huſbands, ſometimes as the children, and ſometimes as the brothers of the goddeſs *Bhagavani*; in the ſame manner as the Juno of the Romans was repreſented to be the wife, mother, and ſiſter of Jupiter. They are, however, different from each other; but together form the monſtrous trinity, the *Trimurti* of the Indians, which is ſhut up in the trunk of a tree, and cannot be ſeparated. In this manner they are repreſented in the ancient

temple in the iſland of Elephanta, an engaving of which has been given by *Niebuhr* in the ſecond part of his Travels. *Tri* ſignifies three, and *Murti* a body; *Punya Murti*, a ſacred body; *Viſhnu Murti*, the body or image of *Viſhnu*. The word *Trimurti* ſignifies, therefore, not three gods, or three diſtinct powers, but three viſible bodies, which were produced by the goddeſs *Bhavani*, and united together in one trunk. In this ſenſe the word occurs both in the *Mahabhàrada* and *Sambhava*, and in the dictionaries of Fathers Hanxleden and Pimentel. Theſe three gods were in the egg created by *Paramèſhvara*; and, according to the book *Ciandròdeya*, will periſh by death at the end of the world *.

The word *Brahma* ſignifies, in the Samſcred, both the ſcience of law, and, as Father Hanxleden ſays in his dictionary, the god *Brahma*, the creator, who, according to the doctrine of the Viſhnuvites, aroſe from the *nymphæa* which ſprang from the navel of *Viſhnu*. As creator he is with propriety ſtyled the ſcience of law, becauſe he arranged the whole creation according to the laws of nature. The *Veda*, which he holds in his hand, is nothing elſe than the book of nature, where he found inſtructions how to order every thing, according to the laws of neceſſity, by weight and by meaſure. Sometimes he is repreſented as a man ſitting on an egg, from which he created all other things.

The wife of *Brahma* is *Saraſvadi*, the goddeſs of grammar, poetry and muſic. In the book *Amaraſinha* ſhe is called *Brahmi*, the goddeſs of the ſciences; *Bhàradì*, the goddeſs of hiſtory; for the old Indian hiſtory is called *Bhàrada*, or *Mahabhàrada*, after the name of king *Bharaden*, or *Bharada*, from whom the Indians deduce a genealogical cata-

* See, on this ſubject, my Samſcred Grammar, p. 175.

logue

logue of their oldeſt kings, which is, however, fabulous. This goddeſs, who is diſtinguiſhed by a great many other names, ſignifies, without doubt, the earth, as *Viſhnu* is the ſymbol of water. She preſides over gold and ſilver, trees, fruit, rice-fields, plants, cattle, and particularly fire, which ſhe reſtrains both in habitations and in the fields. She is repreſented, in general, as ſitting on a leaf of the *nymphæa*; ſuckling a child at her breaſt, or pouring from a bag the productions of the earth. Her ſymbol is the cow.

The wife of *Mahadèva*, *Shiva*, or *Rudra*, is the goddeſs *Parvadi*, that is, the ruler of the mountains. She is called alſo *Iſhàni*, the woman; *Gaurì*, the yellow, ſhining; *Gauri*, the white; *Haimavadì*, the ruler of every thing that is moiſt and cold; *Rudràni*, the goddeſs who is the cauſe that women in labour cry, and that men are afflicted with fevers, the ſmall pox, the plague, and other diſeaſes; *Sarmangala*, the goddeſs of pleaſure, of joy, who promotes the growth and increaſe of all earthly things. She was deſtined to be the wife of *Shiva*, that is, the ſun, becauſe the moon receives her light from the latter, and in conjunction with him, at leaſt according to the phyſical principles of the Indians, has an influence on all earthly things, and contributes to their creation as well as deſtruction. Her huſband *Shiva* has alſo ſeveral other names by which his properties and effects are di inguiſhed. Thus, for example, he is called *Mahadèv*, the great god; *Rudra*, the god who viſits mankind with ſickneſs, and by theſe means compels them to ſhed tears; *Iſha*, the lord; *Shuli*, he who bears the trident, the ſymbol of the three worlds, viz. the heavens, the earth, and the infernal regions, which are all under his inſpection; *Shrikanda*, the lord of light; *Andagaribu*, the enemy of darkneſs; *Vyomagheſha*,

the

the lord of the firmament, &c. All theſe appellations ſufficiently prove that this deity repreſents the ſun.

According to the Indian mythology, theſe two deities, *Shiva* and *Parvadi*, produced the following children:

1. *Gannèſha*, of whom ſome account has been already given.

2. *Kartiguna*, or *Scanda*, the leader of the celeſtial armies.

3. *Hanumán*, the ſymbol of the air and the wind.

4. *Bhagavàdi*, of whom an account has alſo been given.

The next in order among the celeſtial gods is *Budha*, that is, the intelligent, the vigilant, the crafty, the acute. He is ſuppoſed to be a boſom friend of *Shiva*, and ſupplies the place of his private ſecretary. This office has been conferred on him by the Indian mythologiſts; becauſe, according to their ideas, each planet is governed by a particular genius; and becauſe *Budha* repreſents Mercury, which is neareſt the ſun. This god is ſaid to have been the author of a great many books, and to have invented arithmetic, the art of writing, geometry, aſtronomy, and, in ſhort, all thoſe ſciences which have been cultivated and improved by the induſtry of man. The opinion of thoſe who conſider him as having been really a writer, a king, and a legiſlator, is ridiculous.

The other deities of the Indians are:

1. *Indra*, or *Devendra*, the genius who preſides over rain and the atmoſphere.

2. *Yama*, the genius under whoſe inſpection the dead are placed; the angel of death who diſpenſes rewards and puniſhment.

3. *Aghni*,

3. *Aghni*, fire, as a perſonified deity.

4. *Kamadèva*, or *Manmatha*, the god of pleaſure, who blinds the eye of reaſon, and inſpires men with wicked deſires.

5. *Varuna*, the genius who preſides over the ſea, and alſo over ponds, lakes and rivers.

6. *Vaiſhrava*, who preſides over buried treaſures, and over all pits and caverns in which riches lie concealed.

7. *Viſhvacarma*, the inſpector of all manual labour and mechanical arts.

8. *Yakſha*, certain genii who are in the ſervice of the above-mentioned *Vaiſhrava*.

9. *Gandarva*, the genii who make muſic in the heavens.

10. *Kinnara*, the muſician of the female deities.

11. *Rakſhaſa*, the nocturnal apparition; a malignant genius, delighting in miſchief; produced by the goddeſs *Adidi*, and deteſted by the other gods. This appellation is applied, in ridicule, by the Brahmans to the Europeans. It is remarkable that the Aſſyrians and Medes are in various ancient books called alſo *Rakſhaſa*. The Indians deſcribe them as a wild, cruel, hoſtile people, who reſide on the other ſide of the mountain *Imau* or *Himala*.

12. *Bhùda*, with the long *ù*, are alſo ſpectres in the ſervice of *Mahadèva*.

13. *Piſhaſha*, wicked dæmons, the damned devils.

14. *Apſaraſtri*, nymphs who reſide partly in heaven, and partly on earth.

The Indians believe that good and bad genii of this kind wander always about, and ſometimes ſuffer themſelves to be ſeen. For this reaſon they are accuſtomed to invite them to eat in their houſes;

and,

and, on ſuch occaſions, they clean their habitations that they may be ready to receive them.

Of the above kind are the apparitions of *Viſhnu*, who, as the preſerver of the world, ſhewed himſelf to mankind under nine different forms. In theſe apparations the whole hiſtory of the *Viſhnuvites*, both ſacred and profane, is contained. As they are highly intereſting, I ſhall here inſert them, together with the Malabar text, as it is written in the Indian book *Mahabhàrada*. The deſcription of them is as follows:

1. *Hayagrìvane connu Vèdanguel vìndu munnam bhayate tirpan Malſya vèſzam adhava geá.*

" Thine is the victory, O Viſhnu! thou who didſt conquer *Hayagriva* (the ringleader of the wicked), and who, with a view to free us from our firſt terror (occaſioned by the flood), didſt aſſume the form of a fiſh, and bring us back the loſt *Vèda*.

2. *Kſhìra ſágaram-athanándare munnam adhibhâramò dánnìduna mandiram uyartuvan ghòramáyoru kùrma vigraham dharicìdun kárana murte geá.*

" Thine is the victory, O Viſhnu! thou who in the ſea of milk, in which the world with its monſtrous burden had ſunk and was near being plunged to the bottom, didſt aſſume the form of a huge tortoiſe; didſt again raiſe it up, and ſave it from apparent deſtruction."

3. *Dhàtrie rekſhiciuden kádelittadhò lòga praticubhávicioru Hiranyáccene munnam potriyàgavadâram ceidu nigrahiciuden dhàtrie ſtànatà-keum yagnànga murte geá.*

" Thine is the victory, O Viſhnu! thou who didſt aſſume the form of a boar, and in that form didſt deſtroy the *Hirannya*, who through malice threw the world from its equilibrium, and hurled it

to

to deſtruction; but which thou didſt ſave by thy wiſdom, and haſt again fixed on its centre *.

4. *Hiranyà Kaſchipu vamá Aſurendrene Kolluvan Naraſinha-Karamay ciamagna nalhá geá.*

"Thine is the victory, O Viſhnu! thou who didſt aſſume the mixed form of a lion and a man, in order to deſtroy the *Hirannya*, the leader of the wicked dæmons, who wiſhed to force mankind to worſhip him."

5. *Didigia-adhibenaya Bálie ciadipadina Didinnadidi Sudanaya Vàmana murte geá.*

"Thine is the victory, O Viſhnu! thou who didſt aſſume the form of a dwarf, and didſt give thyſelf out as a ſon of the goddeſs *Didi*, to deceive king *Bali*, the prince among the ſons of the goddeſs *Didi*, and to puniſh him †.

* Theſe three apparitions are evidently a myſtic veil, behind which the Indian philoſophers have concealed the hiſtory of the flood, and of the fall of the wicked angels. The former was believed by all the ancient nations; and in regard to the latter, the book *Mahábharáda* contains the following remarkable paſſage: *Aſuranguel deivatuam codiciaver;* that is, "The *Aſuri*, or the wicked angels, contended with the utmoſt deſire for deification. This paſſage ſtands in the 13th page of the copy of the above book, which I have in my poſſeſſion. Compare with it my *Syſtema Brahmanicum*, p. 279. *A.*

† The goddeſs *Adidi*, or *Didi*, is the mother of the wicked dæmons, who in the Samſcred are called *Aſuri*, and who are exceedingly ſpiteful. See, on this ſubject, Father Hanxleden's dictionary, under the articles *Adidi* and *Aſuri*. *Bali*, who of all theſe *Aſuri* was the moſt wicked, and poſſeſſed the moſt inſupportable pride, made it his continual buſineſs to torment the gods and men. *Viſhnu* therefore aſſumed the form of a dwarf, overcame him, and puniſhed him as he deſerved. Other writers conſider the above apparitions as an allegory reſpecting the hiſtory of the firſt king of the Aſſyrians called *Bel* or *Belus*, who reigned at Babylon 1322 years before the birth of Chriſt, and cauſed himſelf to be worſhipped as a deity. According to this opinion the Aſſyrians are to be here underſtood under the appellation *Aſuri*. The author of the *Maſabhàrada*, already often mentioned, relates, that *Báli*, or *Mahàbàli*, that is, *Bali the Great*, had a hundred ſons, the firſt-born of which was *Bánnen*. A.

6. *Dha-*

6. *Dharanni Suragena dvèſhigue! áyundáya dharanni Pàlemmáre giama daghni genáya irivattoru tude vadhiciu tábam tirkum Paraſhuràma murte parápalaya geá.*

" Thine is the victory, O Viſhnu! thou who didſt aſſume the form of a hero, who called himſelf *Paraſhuràma;* thine is the victory, thou preſerver of the world, thou who didſt deſtroy twenty-one of thoſe kings who rebelled againſt the celeſtial gods, and who didſt free the earth from their oppreſſive burthen."

7. *Pankti kanane connu munnam àbatu tìrpàn Panktiſyandana ſudenàya Rágghava geá.*

" Thine is the victory, O Viſhnu! thou who waſt born as man, of the race of king *Ragghu*, under the name of *Ràgghava;* who didſt deſtroy the *Panktikana* (the giant *Ràvana)*, and didſt free the world from that peſt."

8. *Annanni vanna mundàya - - - - Madhura puri tannil Vàſudèva-àtmagenày Dèvaguì taneyanay vannù Ngiàn genicìdum bhumiyil pirrakennam Dèvaguelòdaaruli ceidu ſatya lògavum pukidinàr - - - - Krſhnenày pirranidu ingane gegan-nàlhen Viſhnu bhaktenmaroke ſèviciar-anandiciàr.*

" Theſe apparitions of Viſhnu were over - - - - He now appeared in the form of a child produced by *Vaſudèva* (the name of the father), and *Devaguì* (the name of his mother), and thereby fulfilled the deſire of the gods, who, as ſoon as they were informed of it, raiſed themſelves together to heaven - - - - He was born in the form of *Kriſhna*, and ſo *Viſhnu* became lord of the world, honoured and worſhipped by all the upright to the preſent day."

9. The ninth apparition of *Viſhnu* was made in the perſon of *Budha*, the attentive, cunning, and vigilant god, who obſerves the good and bad actions of men, in order to puniſh or reward them,

when

when the tenth apparition of *Viſhnu* ſhall take place. *Duſdhere ſhikſhikeyum ſhiſtere rekſhikeyum*, ſays the *Mahabhàrada*; that is, he will puniſh the wicked, and reward the good.

Theſe were the nine apparitions of *Viſhnu*, as I find them deſcribed in two Malabar manuſcripts of the *Mahabharada*. One of them is written on palm-leaves, but the other on paper; and both perfectly agree in regard to the words, and even the accents. I, however, know that in this reſpect there are many variations, which may be ſeen in the ſecond volume of the *Aſiatic Reſearches*; but, in my opinion, it is always better to adhere to the Indian originals, than to depend on the ornamented relations of inconſiderate travellers.

The doctrine of the immortality of the ſoul is an article of belief generally acknowledged as true by the philoſophers, as well as by the common people in India. *Dhermaragia Guru*, the Peguan philoſopher, explains himſelf on this ſubject as follows, in his ſhort account of the *Barman* laws *: "Thoſe who honour the Deity, his laws and his prieſts will one day ſhare the fate of all good men. For, in regard to the good and bad actions of every living being, the caſe is the ſame as with the ſhadow of our body, which never quits it, but follows it wherever it goes. Among all living creatures there are good and bad. Man becomes either a *Nat* (dæmon), or an animal. The ſoul of the animal tranſmigrates either into a man or a *Nat*. The *Nat* becomes either animal or man. In a word, all thoſe who have not rendered themſelves worthy of being admitted into the *Niban* (the habitations of the bleſſed), go alternately upwards and downwards." This tranſmigration of the ſoul from one body into

* This manuſcript is preſerved in the Borgian Muſeum. *A.*

another is called *Punar-genana*. The body in which the ſoul is purified and cleanſed is *Yadana Dèha*, the body of affliction or torment. A perſon who is perfectly purified, glorified, and bleſſed, is called *Punnyadeha*. Virtues and meritorious actions are either *Ulkrſha*, great deſerts; *Madhyama*, moderate; or *Samánya*, altogether trifling and common. Sins are divided in the like manner; and according to this gradation the ſoul has to endure a greater or leſs degree of torment. The gods, that is the dæmons, are ſubject to this metempſychoſis alſo; and hence it happened that *Budha* was obliged to wander from one body into another 999 times, *Viſhnu* ten times, and *Shiva* and *Bhavani* an infinite number of times.

It is evident, that ſuch tranſmigrations of the ſoul, or apparitions, can be conſidered properly as nothing elſe than repeated incarnation; and therefore the Greeks never ſaid, "the ſoul of Zoroaſter, of Semiramis, or Pythagoras, has again become man, but that it has entered into another body." When the ſoul has attained its full purity, it is then, according to the doctrine of the Indians, ſuſceptible of five degrees of eternal joy and happineſs:

1. *Sànitya*, the preſence of God.
2. *Sàmipya*, approximation to God.
3. *Sàyugia*, union with God.
4. *Sàlocya*, holy contemplation of God.
5. *Sàrubhya*, participation in the divine eſſence.

The damned, on the other hand, are expoſed in *Naraga* (hell) to the moſt dreadful torments. The *Preda* or *Naragagendu*, that is, the ſouls of the damned, have to expect there:

1. *Tabana*, pain.
2. *Avici*, internal anguiſh.
3. *Samhàra*, ſufferings and puniſhment for their ſins.

4. *Kàla-*

4. *Kàlaſùtra*, an extraordinary length of time, which does not end till full atonement has been made for their ſins.

5. *Tipravèdana*, torments effected by fire.

6. *Pìdha*, a dreadful malignity and exaſperation of their minds.

The inſpection of the damned belongs to *Yàma*, that is, the god who is always vigilant; or *Shràdhadèva*, the god of tears and lamentations. The five principal places where good works are rewarded are:

1. *Nìba*, or *Mòkſha*, the true abode of the bleſſed in the higheſt heaven, where *Parabrahma* the God of gods has his reſidence.

2. *Brahmalòga*, the heaven of the god *Brahma*, to which thoſe aſcend who have particularly devoted themſelves to the ſervice of this god.

3. *Caylàſa*, the heaven of *Shiva* or *Mahadèva*, to which their adherents attain.

4. *Vaicunda*, the heaven of *Viſhnu*, which is peculiarly deſtined for the worſhippers of that deity.

5. *Indraloga*, or *Surgga*, the heaven of *Dèvendra*. This is ſituated in the air. It is conſequently the loweſt of all, and is appointed for the reception of thoſe who on earth devoted themſelves to the ſervice of any deity.

The *Mòkſha*, or *Niba*, is the only one of theſe heavens from which ſouls have no need of again deſcending to the earth; for in it they are already cleanſed, and have attained to the higheſt degree of perfection. From all the reſt they are now and then ſent down; but they again aſcend to them, according as their paſt conduct in life has been meritorious or deſerving of puniſhment. Souls tranſmigrate alſo ſometimes into animal bodies, and hence the prohibition to kill animals.

CHAPTER VIII.

Hieroglyphical Marks of Diſtinction among the Indians.

IT is a part of the ſuperſtition and religious practices of the Indians, to paint on their forehead or breaſt certain hieroglyphical marks, which ſerve to ſhew either their peculiar veneration for ſome particular deity, or their attachment to a certain philoſophical ſect. Thoſe who underſtand the ſecret meaning of theſe marks of diſtinction can immediately tell, when they meet a Pagan Indian, to what religion or ſchool he belongs. It may afford ſatisfaction, therefore, to the reader, to ſee here an explanation of them illuſtrated by a plate.

I. *Triſhula*, the trident which *Shiva*, *Rudra*, or *Mahadeva* holds in his hand, as a ſymbol of his power over heaven, the earth, and hell. For this reaſon he is called by the Indians the *Trident-bearer*. He is diſtinguiſhed alſo by the name of *Tripurandaga*, that is, the god who pervades and governs three worlds. The ſymbol of theſe three worlds are three mountains, called *Tripura*.

II. *Shula*, which alſo repreſents the trident. The *Shivanites* paint it, as they do the former, with white earth, both on their forehead and breaſt. Some call it *Tirunama*, that is, the moſt ſacred name of God.

III. *Ciakſhu*, or *Trkanna*, the ſacred eye of *Shiva*. This god has three eyes, and that with which he obſerves every thing ſtands in the middle of his forehead. For this reaſon he is called alſo *Trilocèna*,

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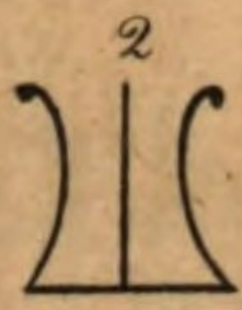
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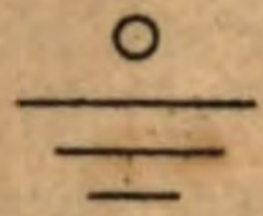
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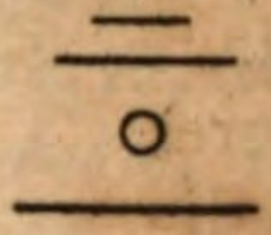
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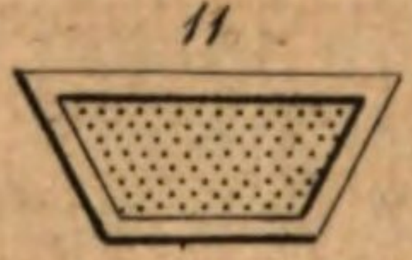
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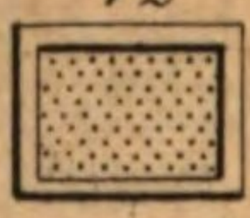
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cèna, the triple-eyed god *. The Shivanites paint this eye on the forehead.

IV. *Aghni*, or *Ti*, that is, fire, which the *Shivanites* worſhip as a ſymbol of *Shiva* or the ſun. They bear this mark both on their forehead and breaſt. The pyramidal form of the Indian temples ſhews that they are dedicated to the ſun or fire.

V. *Tirumanna*, the holy earth. This mark is painted on the breaſt and forehead with yellow, red, or white earth; and is uſed at *Jagarnat* on the Ganges; at *Caveri*, *Cangipuram*, and, in general, every ſacred place. The lateral ſtrokes are white or yellow; but that in the middle always red. This mark repreſents the *Meddhra*, that is, the womb of *Bhavàni*, from which every thing exiſting was produced. It is much uſed by the *Shivanites* and *Viſhnuvites*.

VI. *Tripundara*, that is, the ornament of the three ſtripes. It is painted with ſandal wood and aſhes; and ſignifies *Bhavani*, the goddeſs of nature, together with her three ſons *Brahma*, *Viſhnu*, and *Shiva*—earth, water, and fire. Some are of opinion that this mark repreſents properly *Viſhnu*, as he ſwam in the water at the time of the creation.

VII. The *Tripundara* with the *Puttu*. It has the ſame ſignification as the preceding, and is formed with aſhes. Both theſe marks are very common among the Indians.

* The moſt common forms of prayer addreſſed by the Indians to *Shiva* are: *Shiva Shivaya namà*, that is, *Shiva*, *Shiva*, adoration to thee!—and *Marâyana namà*, To thee, O *Viſhnu* or *Narâyana*, be adoration! Particular names, as I have already ſaid, are in general given to each god, and theſe names ſerve to expreſs their attributes or properties. The Indians always repeat them three times in order, during their devotions; and as often as they pronounce one of them, they drop a bead of their roſary. *A.*

VIII. The *Lingam* or *Phallus* of *Shiva*: a ſymbol of the creative power of the ſun. Some bear it on their neck; others paint it on the arms, and ſome on the forehead.

IX. *Pàdiciandra*, the half-moon, which is painted on the forehead with yellow. It is a mark of the *Shivanites*, who worſhip the ſun and the moon; and the ſymbol of *Iſhàni* and *Parvadi*, the ruler of moùntains, the woman of the mountains, that is, the moon.

X. *Pàdiciandra* with the *Puttu*: has the ſame ſignification.

XI. *Puttavardhana*, that is, growth, increaſe. This mark is an ornament of the prieſthood, and is painted with yellow. It repreſents the ſquare pit in which the *Homa* or *Yaga* is burnt.

XII. *Vìdavardhana*, happineſs, domeſtic felicity; a mark formed with cow's dung, the ſymbol of abundance. The *Viſhnuvites*, that is, the worſhippers of water and earth, are accuſtomed to make great uſe of it.

XIII. *Gòbura*, the tower; a mark which is painted alſo with a yellow colour. It is dedicated to *Iſhi*, or *Lakſhmi*, and relates in particular to the thriving of cattle. The above female deity bears on her head a turret of this kind, as Cybele did formerly.

XIV. *Villa*, the bow. It is dedicated to *Shriràma*, that is, the young Bacchus (the ſymbol of the ſun), who with it combats the king of the night, the leader of monſters and giants, who is called *Ràvana*. According to tradition he was a king in the iſland of Ceylon: but properly he is the Pluto of the Indians.

XV. *Tamara-ila*, or *Padma-ila*, the calyx, together with a leaf of the *nymphæa*. It is painted with yellow, for which the Indians have a particular fondneſs;

fondneſs; and ſignifies water, from which every thing was, and ſtill is, produced by the influence of the ſun.

XVI. *Munghi-ila*, a ſingle leaf of the *nymphæa*, placed in water in an inverted ſituation. Like the preceding, it is alſo a mark of the *Viſhnuvites*, and has the ſame ſignification.

XVII. *Tamaramotta*, the bulb of the *nymphæa*. It is painted with yellow, and has alſo a like ſignification.

XVIII. *Puttu*, that is, the mark of colour. It is either red, white, or black. In the middle of it is a raw grain of rice, dedicated to *Lakſhmi* the goddeſs of the fruits of the earth, and particularly of corn.

XIX. *Ciacra*, the wheel of *Viſhnu*, which he always turns round, and by which he directs the world. A great many wonderful powers and properties are aſcribed to it by the Viſhnuvites. The oldeſt Indian kings employed this wheel inſtead of a ſceptre; and were, therefore, called *Ciacravartti*, that is, perſons who direct the wheel. The Thibetians ſtill retain this ancient cuſtom, and carry round a wheel during their public proceſſions, feſtivals, and other ſolemnities. This mark is particularly characteriſtic of the *Viſhnuvites*. Some conſider it as the ſymbol of the ſun; and I am of the ſame opinion, becauſe that luminary is worſhipped by the Indians as the ruler of the world.

Theſe different kinds of marks have, in the Samſcred language, a common appellation, viz. *Tilaga*, a mark on the forehead; *Todocuri*, a ſtripe or mark which is made by touching colours; *Citraga*, a coloured ornament on the forehead; *Pattikìra*, a ſtripe made through devotion; *Viſhèſzaga*, marks by which the different ſects and worſhippers of God may be known. Some of theſe marks are painted

with red ſandal wood, others with *curcuma*, others with *magnel*; ſome with the aſhes of burnt cow's dung, others with rice-meal, and others with earth which has been collected in the neighbourhood of a temple, a ſacred river, or a place conſecrated to a deity: aſhes from burnt human bodies are alſo ſometimes mixed with this earth. The ſandal wood, ſaffron and aſhes are conſecrated to fire, the ſun, moon, and planets; but the ſacred earth, the rice-meal, and burnt cow's dung, are employed in honour of *Lakſhmi* and her huſband *Viſhnu* *.

* When the Pagans, during their ablutions, paint marks of this kind on their forehead, they always repeat certain forms of prayer, in honour of the deity to whom theſe marks are dedicated. At the time of public ablutions this buſineſs is performed by the prieſt, who paints with his finger the foreheads of all thoſe who have already purified themſelves. At private luſtrations each perſon lays on the colours himſelf, without being under the neceſſity of offering up prayers. No Pagan can aſſiſt in any part of divine worſhip without being painted with the above marks. *A.*

CHAPTER IX.

Division of Time—Festivals—Calendar of the Indians.

IN the reckoning of time the Indians employ partly solar years, and partly lunar. A solar year is called *Sura*, or *Surya Valsara;* a lunar year, *Somanda*, or *Ciandra Valsara*. A *Suraya Valsara* contains twelve months, during which the *Sura* or *Surya* (the sun) passes through the *Rashiciacra* (zodiac). The *Rashi*, or signs of the zodiac, are:

1. *Mèsza*, a horned animal, that is, Aries. It corresponds with April, called *Mèsza-mòsa*.

2. *Idava*, *Vrsha*, or *Mahisha*, that is, Taurus. It corresponds with *Idavamasa*, or *Vrshamasa*, May.

3. *Mithuna*, Gemini, a couple, or man and wife, as seen represented on an Indo-Thibetian painting preserved in the Borgian Museum. It corresponds with *Mithunamòsa*, or June.

4. *Carkidaga*, and not *Carcata*, as it is called very improperly by Sir William Jones, Cancer. It corresponds with July.

5. *Sinha*, Leo, an animal which not only existed in India in the remotest ages, but is still found there; as Zimmerman has observed, with great propriety, in his Zoology. *Sinhamasa*, the sun in the sign Leo; August.

6. *Cani*, or *Canya*, Virgo; *Canimasa*, the sun in the sign Virgo, September.

7. *Tula*, Libra; *Tulimasa*, the sun in the sign Libra, October.

8. *Vrshviça*,

8. *Vrſhvica*, Scorpio; *Vrſhvicamaſa*, November.

9. *Dhanu*, or *Dhanuſſa*, the Bow (not the bowman); *Dhanumaſa*, December.

10. *Magara*, or *Macara*, the Whale (*Souffleur*); *Magaramàſa*, January.

11. *Cumbha*, a Water-pitcher, a veſſel with a narrow neck, the ſign Aquarius; *Cumbhamaſa*, February.

12. *Mina*, or *Malſya*, Two Fiſh; *Minamaſa*, March.

Anquetil du Perron believes that the Indians adopted this zodiac from the Arabs; but Bayer and Montucla are of opinion that they borrowed it from the Greeks. Sir William Jones, however, maintains that all nations of the earth were acquainted with the zodiac before their diſperſion; and this conjecture appears to me to be the moſt probable *.

The days of the week have alſo ſignificative appellations, as follows:

1. *Aadityanàl*, *Suryanàl* or *Suryavàra*, the day of the ſun, Sunday.

2. *Sòmanàl*, *Sòmavàra*, *Tinguelaſhicia*, *Tinguelkelami*, the day of the moon, Monday. The three firſt names are Malabar; the laſt Tamulic.

3. *Mangalanàl*, *Ciovanàl*, *Ciovavàra*, *Ciovaſhicia*,

* Four different kinds of years occur in ſome of the ancient Grantham or Samſcred books. One conſiſts of 355, another of 365, the third of 360, and the fourth of 324 days. Beſides theſe, there is alſo the year of Saturn, or *Shani*, which always completes its courſe in twenty-nine years and ſix months. Likewiſe the year of Jupiter, or *Brahaſpadi*, which conſiſts of 360 days, divided into ten months. In ſome of the Indian provinces the people ſtill reckon by theſe years. This variety, in determining the revolutions of the planets, ſeems to ſhew that the Brahmans and *Samanæi* were diligent obſervers of the heavens in very ancient periods. The orbits of the planets are divided into a certain number of *Yògiana*, each of which is equal to a mile. *A.*

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is, in Malabar, the day of Mars, Tueſday. This Mars, however, was not a warrior, but a prieſt and counſellor of the ſun.

4. *Budhanàl*, *Budhavàra*, *Budhanaſhicia*, *Budhakelami*, the day of Mercury, Wedneſday. By Mercury the Indians underſtand alſo a prieſt and counſellor of the ſun.

5. *Brhaſpadinal*, *Brhaſpadivàra*, *Vyaſhicianàl*, *Vyaſhakelami*, the day of Jupiter, Thurſday. The Indian Jupiter was alſo a prieſt and a poet.

6. *Shukranàl*, *Shukravàra*, *Viſhnavàra*, *Vellinſhicia*, *Villikelami*, the day of Venus, Friday. The genius of this planet is of the male ſex; and is a prieſt, poet, and contemplative philoſopher.

7. *Shaninàl*, *Shanivàra*, *Pangunal*, *Shaniaſhicia*, *Shanikelami*, is the day of Saturn, Saturday. The genius of this ſtar is ſuppoſed, by the Indians, to be an old man inveſted with the prieſthood, who preſides over the courſe of time, and devours children. According to every conjecture, this is merely an allegorical alluſion, by which they mean to ſhew that a great many men always die before it has completed its revolution, which, as is ſaid, continues thirty-nine years ſix months *.

* It is very remarkable, that the zodiac of the Indians contains the ſame ſigns as that of the Greeks and other weſtern nations: that theſe ſigns were, in part, uſed by the Egyptians; and that the ſeven days of the week, which Dio Caſſius, *lib.* xxxvii. ſpeaks of as an ancient eſtabliſhment of the Egyptians, are named after the ſame deities as among them. The Turks, Perſians, Tartars and Chineſe have in their zodiac a ſeries of ſigns totally different, conſequently muſt have derived their knowledge from a different ſource; but at the ſame time from a people who had obſerved the courſes of the heavenly bodies, and who had endeavoured to compare the ſolar year with the lunar. I cannot help entertaining an idea that the people of Upper Egypt and Nubia, who were conſidered as Ethiopians, were the firſt who had a knowledge of the planets and heavenly bodies; and that their knowledge was communicated to the Egyptians, Arabians, and Indians, and to the whole Eaſt. *F.*

The Indians believe that the world was created under the ſign of Aries; and therefore they begin, every year, on the commencement of April, when the ſun enters into that ſign, a new period, according to which they determine the courſe of the ſun and the other planets. On this occaſion they always hold their great and celebrated feſtival of offering known under the name of *Yaga*. A great many Brahmans aſſemble in a tent in the open fields, and, amidſt a variety of ceremonies and religious practices, ſtrangle a ram which is conſecrated to the ſun and the planets. The object of this ſacrifice is, that the genii of theſe ſtars may confer good fortune and happineſs on their worſhippers during the courſe of the new year. In my *Syſtema Brahmanicum* I have given a particular deſcription of this feſtival.

According to the aſſertion of Le Gentil, Bailly, De la Lande, and Sonnerat, the Brahmans uſe a cycle of ſixty years, reckoned according to the method of the Chaldæans. A period of 24,000 years, they ſay, is neceſſary before the whole hoſt of the heavens, together will all the fixed ſtars belonging to them, can perform their revolution from eaſt to weſt. Now, as the motion of the celeſtial ſphere, in the courſe of ſixty years, advances fifty four minutes in longitude, it thus produces the above-mentioned cycle of ſixty years, which forms a part of the 24,000 years which muſt elapſe before the whole rotation of the heaven is completed.

Mr. S. Davis, however, is of opinion, that this cycle of the Brahmans relates merely to the revolution of *Raſha* (Jupiter.) This much at any rate is certain, that this cycle actually occurs in the aſtronomy of the Brahmans. Walther, Sonnerat, and Father Beſchi have mentioned the different appellations of the ſixty years, of which this cycle conſiſts,

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in the order as they follow each other; and it appears, that ſuch years are expreſsly quoted in the horoſcopes and deſcriptions of the nativities of the Indian princes. It is equally certain, that this cycle exiſted in the *Pancianga* of the *Brahmans* at *Carnate*, *Malayala*, *Madura*, and *Tanjaur*. This *Pancianga* is the calendar uſed by all the Brahmans who live towards the Eaſt. It conſiſts of five diviſions, as appears by its name, which is compounded of *pancia* five, and *angia* a part. The firſt contains the days of the moon's increaſe and decreaſe; the ſecond, the uſual days of the week; the third, the conſtellations, with an account of the moon's daily poſition; the fourth, thoſe days which announce good or bad fortune; and the fifth, auguries and horoſcopes, together with the current year of the above-mentioned cycle of ſixty years.

The Brahmans employ alſo another period called *Mahayuga*, which they determine by an anomaliſtic movement of the whole ſtars, which ends when the moon together with her apogeum and aſcending nodes are in conjunction with the ſun on the firſt day of April. Repeated obſervation of the ſtarry heavens gave the Brahmans an opportunity of remarking that the courſe of the ſtars was in a certain meaſure retarded by their aſcenſion and diſtance from the earth. They calculated, therefore, this retardation, and found, that, ſince the time when the above poſition of all the ſtars took place, 1,955,884,890 years muſt have elapſed; and that 2,364,115,110 years were neceſſary to produce it again. This great anomaliſtic period of the revolution of the ſtars, which they call *Calpa*, is divided into four epochs. The firſt is called *Satayayuga*, the age of truth and juſtice, or the golden age; *Ireda uga*, the ſecond, we ſhould call the ſilver age; the third,

Duabx-

Duabarayuga, is the brazen age; and the fourth, *Caliyuga*, the iron age.

	Years.
The *Satyayuga* contains	1,728,000
The *Tredayuga* - -	1,296,000
The *Duabarayuga* - -	864,000
The *Caliyuga* - -	432,000

The whole *Calpa*, comprehending the *Sandhi* *, lasts 4,320,000,000 years.

Of all the Europeans, no one, as far as I know, has placed in a clearer light this subject, as well as the whole Brahmanic astronomy, so difficult to be explained, than Mr. Samuel Davis †. From his explanation, founded upon Indian manuscripts, it evidently appears that the above periods, as well as the division of the different ages into a certain number of years, is not a poetical fiction, but a real astronomical period, founded upon the hypothesis, that so many thousands of years, which form the *Calpa*, are requisite before all the celestial bodies can be found together in the above position; which however has never yet existed. M. Bailly was therefore in a great error when he endeavoured to prove, from the astronomical calculations of the Brahmans, that the world is much older than it is according to the chronology of Moses ‡.

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* *Sandhi*, or *Sandhya*, is the time when day and night border on each other, the morning and evening twilight, says Mr. Samuel Davis; to whose dissertation I am indebted for the above calculation. *A.*

† See, on this subject, the *Asiatic Researches*, vol. ii. § 15, p. 225, *On the Astronomical Computations of the Hindoos*; and § 16. p. 289, *On the Antiquity of the Indian Zodiack*, by W. Jones; also Sonnerat, *Voyages aux Indes*, vol. ii. b. 3. p. 178. and p. 201. *A.*

‡ The first astronomical observations in India were made in the year 1181 before the birth of Christ. It is evident, therefore, that

We are told by Strabo, in the fifteenth book of his Geography, that the Brahmans admitted, as a thing well known, that the earth was of a ſpherical figure; and indeed they are actually convinced of the truth of this principle. They divide the diameter of it into a hundred and ſixty equal parts, which they call *Yogiana*. When they wiſh to determine the degree of latitude under which a place lies, they employ the *Palabhá*, that is, the ſhadow projected by the gnomon of a dial, placed in a perpendicular direction, exactly at the time when the ſun is on the equator. The longitude, called *Deſhándara*, they determine by eclipſes of the moon; and it is reckoned from the firſt meridian, which moſt of the Brahmans make to paſs through the weſtern extremity of the iſland *Lanca* or *Ceylon*. The place where it does ſo is called *Salmala*, and is probably a mountain on the coaſt of *Peſcaria*, which is adjacent to that iſland; at leaſt we have reaſon to conclude ſo from this circumſtance, that the coaſt of *Peſcaria* is called in the Samſcred language *Salàbhabu*. We know from the Indian mythology, that *Rama* (the Indian Bacchus, or the Sun,) went to the firſt meridian in *Lanca*, when he wiſhed to expel *Ravana* the king of the night; and that, for this purpoſe, he paſſed over the bridge *Ràma*, which is properly nothing elſe than a ſand-bank, that affords a paſſage from *Peſcaria* to *Lanca*. Here then in the iſland of *Lanca* is the firſt meridian, where, according to the idea of the Brahmans, immediately after midnight the natural day begins to appear, and then diffuſes itſelf earlier or later over all the other places towards the eaſt or the weſt, according as they lie under a nearer or more remote degree of

that the Indians are among the oldeſt aſtronomers. See *the Aſiatic Reſearches*, vol. ii. p. 393. *A.*

longitude. There are, however, various other places which the Brahmans make their firſt meridian to paſs through: ſuch, for example, as *Avanti*, a town in the country of the Marattas.

The inhabitants of the coaſt of Malabar reckon the hours of the day and the night from the riſing and ſetting of the ſun. Thus they ſay, in the firſt *Nàli a* (hour of the day; in the ſecond *Nàliga* of the night, &c. Few of the Indians reckon the hours from noon. The duration of time, called *Ràla*, or *Mu urta*, is reckoned by the breathings of a perſon in health. Six breathings make a *Vinàlica*, or minute; ſixty *V nàlica* make a *Danda;* and ſixty *Danda*, *Dina*, or *Nàliga*, form one *Nakſhatranàl*, that is, a natural day; and thirty ſuch *Nakſha ranàl* make a *Maſà*, or aſtronomical month.

In Malabar the day and night conſiſt of ſixty *Nàliga*, which together, according to the Italian method of reckoning time, amount to twenty-four hours. The night is divided into four *Yama*, or watches; ſo that the two firſt laſt till midnight, and the other two till morning. There is a ſimilar diviſion of the day. Theſe watches have not been borrowed from military regulations; but were firſt eſtabliſhed by the Brahmans employed in celeſtial obſervations.

The hours in the Samſcred language are called *Shalkſhana;* in the Tamulic and Malabar, *Nàliga;* in the Nepalic, *Ghabu*; and in Hindoſtan, *Palà*. They are announced from the ſummits of the pagodas, or heathen temples, by beating upon copper baſons, the ſound of which can be heard at a great diſtance. Is it not poſſible that theſe baſons or copper veſſels, which were employed for this purpoſe in the earlieſt ages, may have given riſe to the invention of our bells? On ſome pagodas the hours are announced by means of a large cow's horn, which emits a ſtrong

and

and penetrating ſound. Some reckon the time by water-clocks, and others by lamps; ſome by the poſition of the ſun, and others by the flux and reflux of the ſea, which, when the moon is viſible, they can determine with wonderful accuracy. Here and there may be found a few Indians who make uſe of the Beroſian clocks.

The aſtronomical year of the Indians conſiſts of 365 days, ſix hours, twelve minutes and thirty ſeconds. When this diviſion and the aſtronomical tables of the Brahmans are cloſely examined, it appears that they agree perfectly with the Egyptian, Chaldean and Babylonian; and that they were long known among them before the origin of the Alexandrian ſchool, from which Anquetil du Perron deduces the aſtronomical knowledge of the Brahmans.

The Indian books which treat of aſtronomy are:

1. The *Sùrya Sidhànda*, that is, obſervations of the ſun.
2. *Sòma Sidhànda*, obſervations of the moon.
3. *Vaſhiſta Sidhànda*, obſervations of *Vaſhiſta*.
4. *Graha làghava*, obſervations of the ſtars.
5. *Grahanamala*, or a catalogue of eclipſes.

The aſtrological books of the Indians are:

1. *Giodiſha Shâſtra*, that is, the ſcience of caſting horoſcopes, and obſerving the conſtellations.
2. *Giadagàrnava*, that is, the light by the help of which one can diſcover what is good or bad in the hour of a perſon's nativity.
3. *Kramadìpiga*: Inſtructions for the knowledge of good or bad actions; the production of which depends on the conſtellations.
4. *Suhudidìpiga*: Inſtructions how to perform ablutions and purifications by obſerving the revolution of the heavens.

In the ſcientific writings of the Brahmans, aſtronomy is treated in a manner entirely different from that of the ſo-called *Purana*, or ancient hiſtories. The latter contain nothing but a multitude of inſipid fables, the foundation of which is aſtronomy; but which are entirely deſtitute of probability. Anquetil, Bailly, and other learned men have however ſuffered themſelves to be ſo far miſled by them, as to conſider the aſtronomy of the Brahmans in a very erroneous point of view.

Beſides the ſolar year, the Indians have alſo a particular lunar year, which, according to the teſtimony of Curtius *, was introduced in the earlieſt periods, and by which moſt of them at preſent are accuſtomed to form their computations. Some of the inhabitants of the coaſt of Malabar reckon, as we do in Europe, by ſolar years; and adopt our *Annum expunctionis*, or leap-year, which they call *Kuttucàla*. Others reckon as we do, but differ from us in regard to the days of the month; as they increaſe or leſſen them without making any variation in the number of the months. Their month begins after the ſeventh and before the twelfth day of ours, and conſequently ends ſome days later. This difference, however, is not confirmed by the authority of the king or government, but depends merely on the aſtronomical obſervations of this or that aſtronomical ſect and ſchool, one of which reckons one way, and another in a different.

That the reader may form ſome idea of the lunar months of the Indians, I ſhall here give the names of the twenty-ſeven conſtellations which the moon paſſes through every month, and to which particular regard has been paid in this diviſion of time.

* Lib. viii. cap. 17.

Sir

Sir William Jones has tranſcribed them in the Bengal language; but I ſhall employ the Malabar and Tamulic.

1. *Aſhvadi.*
2. *Bharanì,*
3. *Kártiga,*
4. *Rohanì,*
5. *Magaira,*
6. *Tiruvádira,*
7. *Punarda,*
8. *Aylya,*
9. *Magha,*
10. *Pura,*
11. *Puya,*
12. *Uttara,*
13. *Atta,*
14. *Cittra,*
15. *Ciodi,*
16. *Viſhágggha,*
17. *Anila,*
18. *Trketta,*
19. *Mula,*
20. *Paráda,*
21. *Uttaráda,*
22. *Tiruvonna,*
23. *Avitta,*
24. *Ciadèya,*
25. *Puraviruttàdi,*
26. *Uttaraviruttàdi,*
27. *Inabadi.*

Some add alſo the twenty-eighth, *Abhijit*. Mr. Sonnerat has totally mutilated theſe names, which may be found in the ſecond volume of his Voyages. I have written them exactly as they are pronounced in Italian. Whoever will take the trouble to compare them with the Bengalo-Samſcredamic appellations, which Sir William Jones has publiſhed, will find that they entirely correſpond with them, and that the Brahmans on the coaſt of Malabar underſtand the Samſcred as well as the Brahmans of Bengal and at Benares *.

According to the principles of the Indians, the moon continues in each of theſe conſtellations during the period of ſixty Malabar *Naligas*, or twenty-four hours. In their calculations the Indians do not take into account the days of new and full moon, but reckon only thoſe of her increaſe and decreaſe.

* See the *Aſiatic Reſearches*, vol. ii. § xvi. p. 289.

Full moon is called in the Samſcred language *Pùrmimà*, or *Velutavà*, the white moon. New moon is called *Amàva* or *Carttavàva*, that is, the new, the black moon; becauſe at that time ſhe is not quite viſible. As ſoon as full or new moon is paſt, they begin to reckon in the following manner: *Prathema*, the firſt day after new or full moon; *Duidia*, the ſecond; *Tridia*, the third; *Ciadrtti*, the fourth; *Penciami*, the fifth; *Shaſdi*, the ſixth; *Saptami*, the ſeventh; *Aſhdami*, the eighth; *Navamì*, the ninth; *Daſhamì*, the tenth; *Egadaſhi*, the eleventh; *Dvàdaſhi*, the twelfth; *Trayodaſhi*, the thirteenth; *Ciadurdaſhi*, the fourteenth. Her increaſe is called *Purvapakſha*, and her decreaſe *Abarakſha*, that is, the fore-part and hind-part of the moon. According to the above method of reckoning, a lunar month ſeems to conſiſt of fourteen days: two ſuch lunar months and two days make a ſolar *.

The feſtivals of the Indians, according to the lunar calendar, are eſtabliſhed in the following order:

I. In *Purnima*, the month of March, the feſtival of the goddeſs *Bhagavadi* is celebrated, which, next to that of the ſun, when a ram is ſacrificed, is the moſt celebrated of all. The principal part of the ſolemnity is, that the Brahmans, in honour of the moon, preſent a large offering, which they call *Sòmayàga* (the moon-offering). On this occaſion they bruiſe certain aromatic herbs, and prepare from their juice a particular kind of beverage, which they partake of, repeating at the ſame time a great number of private forms of prayer, called *Mandra*. Theſe *Mandras* always end with the words *Om* or

* Compare with the above the calendar of the Greeks and the Romans, publiſhed at Baſle in 1545, by Lilio Gregorio Giraldo. It will there be ſeen that the calendar of the Brahmans has a ſtriking ſimilitude to the ancient calendar of the Greeks. *A.*

Sváha,

Svàha, which ſignify, Be it ſo, or Amen! Happineſs, health, and proſperity, be thine! For example: *Pranane Svàha; Abàne Svàha; Samane Svàha; Vyana Svàha*:—that is: *Proſit*, May it do thee good, Spirit of Life (*Pràna*)! *Proſit*, &c. Spirit of thoſe below (*Abàna*)! *Proſit*, &c. Spirit of Breathing! *Proſit*, &c. Spirit of Sight! *Proſit*, &c. Spirit of Hearing!—Theſe, in all probability, are the five ſpirits which the Egyptians worſhipped, as we are informed by Origen in his fifth book againſt Celſus; and to which they added, beſides others, *Crepitus Ventris*. This feſtival is always celebrated in the month of March, on the firſt Monday after the equinox. I had an opportunity of ſeeing it at *Muttam*, *Tiruvandaram*, and *Cragapor*. The concourſe of people on theſe occaſions is immenſe. Through religious zeal, the Indians bring with them a great many cocks, and give them to the Brahmans, who ſlaughter theſe animals before the door of the temple of *Bhagavadì*, and beſprinkle the earth with their blood. The attributes of this deity have been fully explained already.

II. The ſecond lunar feaſt is called *Egadaſhi*, or *Egaſhì*, becauſe it always falls on the eleventh day on which the moon either increaſes or decreaſes. On this day, all women who have been delivered in the courſe of the week, or who approach the time of their delivery; all barren females, or thoſe who ſuffer from a ſuppreſſion of the menſes; likewiſe all patients who have been cured of the ſmall-pox, and all fiſhermen and farmers, muſt obſerve a ſtrict faſt in honour of the goddeſs *Bhagavadi*. All theſe people are fully convinced that the moon aſſiſts women in labour, expels the fever of the ſmall-pox, promotes the growth of the fruits of the earth, is propitious to fiſhing, and has an effect on menſtrual purification. They repair, therefore, very

early, as I had an opportunity of seeing several times at *Feira d' Alva* and *Barcale*, either to the sea, or, as circumstances may serve, to some river or pond, where they perform their usual ablutions, and then cause a half-moon, or some other sacred mark which has a symbolical relation to the moon, to be painted on their foreheads. When this is done, they hasten to the temple of *Bhagavadi*; bring her an offering of coco-nuts, rice, butter, pepper, flowers, and other vegetables; deposit all these before the door of the temple, and pray to the goddess with uplifted hands. On this day they are not allowed to take the least nourishment before sun-set; and even then they must use nothing but boiled rice, fruit, pulse, and water. Milk, fish, and betel, are strictly forbidden during these fasts.

These devotees, and particularly the philosophers among them, have an uncommon dexterity in observing the phases and aspects of the moon, and of foretelling from them the changes of the weather. When the moon is obscured by a cloud, and it begins to lighten, they regulate their predictions by the following rule:

Vadàya cabilà vidyul atabáyádi lohini
Pìda vrshàya vigneyà.

That is: "When the lightning appears of a dark blue colour, it prognosticates wind: if it be very red, drought will follow: if it has a yellow appearance, it denotes rain." All the physical and astronomical observations commonly ascribed to *Zoroaster*, or *Z rdust*, have originated properly from the Indian *Shamanæi*, and agree perfectly with the observations of the modern Brahmans.

III. The third festival is celebrated merely by females, at the time when the moon is in the constellation *Tiruvàdira*, which always happens in the

sixth

fixth lunar month. The origin of this feſtival is thus related in the Indian mythology:—*Shiva*, that is, *the good*, (a ſacred name given to the ſolar deity,) once burnt the god *Ramadèva*, (the Cupid of the Indians,) and deprived him of life. The death of this beautiful boy made a deep impreſſion of grief on the heart of the goddeſs *Parvadi*, the lunar deity, or wife of *Shiva*. She requeſted, therefore, in the moſt earneſt manner, that her huſband would reſtore him to life; which he at length did. In remembrance of this remarkable event, the principal Indian women ſubject themſelves to ſtrict faſting; and at the ſame time offer to *Parvadi* milk, fruit, rice, flowers, and bananas, to give her to underſtand that they entertain a grateful remembrance of her interceſſion, by which *Ramadèva* was again reſtored to life. On this day the Indian women perform a peculiar kind of dance called *Tiruvàdiraattam*. Many of them alſo are accuſtomed to amuſe themſelves in a ſwing; and this practice ſeems to have a particular relation to the divine worſhip of the ſun and the moon. The elements which were animated by theſe two planets are: *Aghni* *, fire; *Bhu*, or *Bhumi*, the earth; *Gela*, water; *Vayu*, air; and *Agàſha*, the æther.—Some of the Pagans form ſuch grovelling ideas of the Deity, that they conſider the earth as his body,

* In page 317, the author enumerated ſeveral Indian words which have a great ſimilarity to Latin words of the ſame ſignification; and here we have another inſtance in *aghni*, ignis, fire. I ſhall take this opportunity of remarking, that ſeveral Lithuanian words have a great affinity to the Latin. Thus *awis*, ovis, a ſheep; *Dèwas*, Deus, God; *dantis*, dens, a tooth; *ſenis*, ſenex, an old man; *arru*, aro, I plough; *wirs*, vir, a man; *gentis*, gentilis, a relation; *roſſa*, ros, dew; *angis*, anguis, a ſnake; *lupus*, lupus, a wolf; *naktis*, nox, noctis, the night; *tu*, tu, thou; *trys*, tres, three. *Dus Diewas dantis, dus Diewas dunes*; dat Deus dentes, dat Deus panem.

the air as his ſkin, water as his tongue, fire as his eyes, and the æther as his ears *.

IV. The fourth grand feſtival, celebrated in *Maleyàla*, is called *Onam*, and happens always in the month of September, on the day of new moon.—About the 10th of September the rain ceaſes in Malabar. All nature ſeems then as if renovated: the flowers again ſhoot up, and the trees bloom: in a word, this ſeaſon is the ſame as that which the Europeans call ſpring. This feſtival ſeems, therefore, to have been inſtituted for the purpoſe of ſoliciting from the gods a happy and fruitful year. It continues eight days, and during that time the Indians are accuſtomed to adorn their houſes with flowers, and to daub them over with cow's dung; becauſe the cow, as already obſerved, is a ſacred animal dedicated to the goddeſs *Lakſhmi*, the Ceres of the Indians. On this occaſion they alſo put on new clothes, throw aſide all their old earthen ware, and ſupply its place by new. The men, particularly thoſe who are young, form themſelves into two parties, and ſhoot at each other with arrows. Theſe arrows are blunted, but exceedingly ſtrong; and are diſcharged with ſuch force, that a conſiderable number are generally wounded on both ſides. Theſe games have a great likeneſs to the *Cerealia* and *Juvenalia* of the ancient Greeks and Romans.

About this time the god *Viſhnu* is accuſtomed, as the Pagans pretend, to pay a viſit to the earth, and to wander about under a thouſand forms, in order to obſerve in what ſtate terreſtrial affairs are: whether, for example, there has been a good harveſt; whether princes rule their dominions pro-

* Compare with this obſervation a paſſage in *Euſeb. Præp. Evang.* lib. iii. p. 102. which may ſerve as a proof that Orpheus and his cotemporaries entertained the like rude conceptions of the Deity. *A.*

perly;

perly; and other things of the like kind. They prepare, therefore, in honour of *Viſhnu*, a large wheel, which is the ſymbol of this god, made of flowers, and place it in the fore-court of their houſes. During my reſidence at *Ràmapurata* I had ſeveral times an opportunity of ſeeing ſuch wheels, which are called *Ciacra*, in the habitations of the Brahmans. They thereby ſhew, in a very ingenious manner, that, the rainy ſeaſon being over, the ſun is again on the point of approaching, and about to reſume his dominion as it were anew.

Beſides theſe grand feſtivals, there are ſeveral others; ſuch as the *Shivaratri*, or the night of *Shiva*; in which the *Phallophoria* ceremonies, that relate to the worſhip of the *Lingam*, are celebrated. This feſtival, on the coaſt of Malabar, is held always in March, when the ſun enters the laſt ſign of the zodiac, or Piſces. On this occaſion all the inhabitants of both ſexes haſten in great numbers to the temple of *Shiva*, or *Mahadèva*; remain there the whole night; ſing all ſorts of indecent ſongs in honour of the *Lingam*; go a hundred times in ſolemn proceſſion either around the temple or around a tree, under which the *Lingam* is placed; and carry about with them, at the ſame time, a wooden repreſentation of the *Lingam*, amidſt dancing and ſinging. Theſe circular perambulations have an alluſion to the circle which the ſun deſcribes in his courſe through the zodiac, and the *Lingam* repreſents the creative power of that luminary.

In the month of December is celebrated the feſtival of the five brothers, *Pando*, whom the god *Kriſhna* delivered from the oppreſſion of their uncle *Kaurava*, or *Kuru*, as he is called by Mr. Wilkins.

Màſu Ubavàſa is a feſtival obſerved by the devout every month, and in which they uſe nothing but a little fruit, herbs, and roots. By means of this feſtival they hope to obtain forgiveneſs of their ſins, and to pave the way for a tranquil and happy paſſage into the other world.

The feſtival of *Saraſvadi*, who, as the goddeſs of muſic and the ſciences, is highly honoured by the Indians, I ſhall paſs over in ſilence, to avoid being too prolix; as well as ſeveral other ſmall feſtivals, which have been introduced only among a few caſts or claſſes *.

It appears from theſe laws, which are in general uſe; from the religious practices of the Brahmans, the origin and attributes of their duties; from their diviſion of time, their feſtivals, and their calendar; from the many conical and pyramidal buildings found in India; from the etymology of various Samſcred words, and from many other circumſtances, that the Indians are a very old people, whoſe character has a ſtriking reſemblance to that of the Egyptians, Chaldeans, and Perſian Magi. Sir William Jones was induced, therefore, to conjecture that a great emigration muſt have taken place in the twelfth century, before the birth of Chriſt, by which the religion and religious practices, as well as the arts and ſciences, of foreign nations, were conveyed from Egypt to India. According to my reſearches, and the teſtimony of the

* Among the ſolemnities eſtabliſhed by the Brahmans on the coaſts of Malabar and Coromandel, the dedication of their temples, which is renewed every year, deſerves alſo to be mentioned. On this occaſion they are accuſtomed to ornament the *goturas*, or turrets, with a number of lights and lamps, in the ſame manner as is done in China during the feaſt of Lanterns. We may add, likewiſe, the feſtival of *Ciangu*, or the Horn, on which the god *Viſhnu* always blows when Nature is about to renew the buſineſs of creation. *A.*

moſt reſpectable authors, the origin of all theſe inventions is to be deduced from the ſucceſſors of the Noachites, who firſt ſettled in the province of *Kurdiſtan*, and thence ſpread themſelves to India and other places.

CHAP.

CHAPTER X.

Muſic, Poetry, Architecture, and other Sciences of the Indians.

IT is a certain truth, long known, that the art of poetry flouriſhed in the earlieſt periods among the eaſtern nations. Thus the Hebrews had their hymns, and their popular ſongs, long before they were acquainted with any method of committing their thoughts to writing. As a proof that they had made conſiderable progreſs in this art, I need mention only the Book of Job, and the ancient Song which is to be found in the writings of Moſes. It may be readily conjectured that the Indians alſo, a people who attained ſooner to cultivation than many others, were not deſtitute of poetry ſome thouſands of years ago; and indeed ſeveral pieces which belong to that period are ſtill extant. Of this kind are ſome War Songs, which celebrate the exploits and heroic deeds performed by the god *Ràma*, the Indian Bacchus, in the iſland of *Lanca*, or Ceylon. They contain panegyrics on the firſt Indian warriors and heroes, on the love of one's country, on the virtues of the people, and the happy condition of India during the remoteſt periods; all objects which give full ſcope to the imagination, and animate the ſoul with a deſire of achieving ſplendid actions. The reader will be better enabled to form an idea of theſe different kinds of poetry from the following ſpecimens:

WAR-

WAR-SONG IN THE SAMSCRED LANGUAGE.

Mada gagia padanàndam Vigghna vicèſha dakſham
Saraſigia bhava giàyàm bhàradi ſoma mìſham
Niſiciara cula càlàm Ràghavam giàna kinciam
Pradidinam anubhaktyà naumivanmica màryam.

That is:

" To him who ſubdued the warlike hoſts and the elephants, who overcame every obſtacle;
" To him who was conducted thence in triumph by his ſpouſe, the ruler of the moon;
" To him who frightened away the nocturnal monſters, the conqueror *Raghàva* (*Rama*),
" Be daily praiſe and adoration!—Yes, adoration be to him, the Lord!"

WAR-SONG IN THE MALABAR LANGUAGE.

I.

Uttama puràna puruſhende ciaridànam
Uttamamidàdi RAGGHU nàyaga ciaritram
Bhaktiyòdu ciolluvadinna tuniyuenen
Mukti padam-èguga namuka HARI RAMA.

" I begin to ſing the ancient deeds of the god Viſhnu, the lord deſcended from the race of Raghu! And, that I may be able to relate them in a worthy manner, do thou thyſelf inſpire my ſong, O *Harî Rama!*"

II.

Ràkſhaſa culàdhipadi RAVANA bhuyokſhmati
Kanalil vìnnu ſhalum-a tri daſha pàli
Pal cadalil mèvinna pnrànna puruſhende
Kal caladipettu bhuvi vinnu HARI RAMA.

" The three worlds, the gods, and we unfortunate men, have fallen under the fiery hand of *Rà-vana*, the giant king. Free us again, O thou that

ſitteſt

ſitteſt in the ſea of milk! We implore it, proſtrate at thy feet, O *Hari Rama!*"

III.

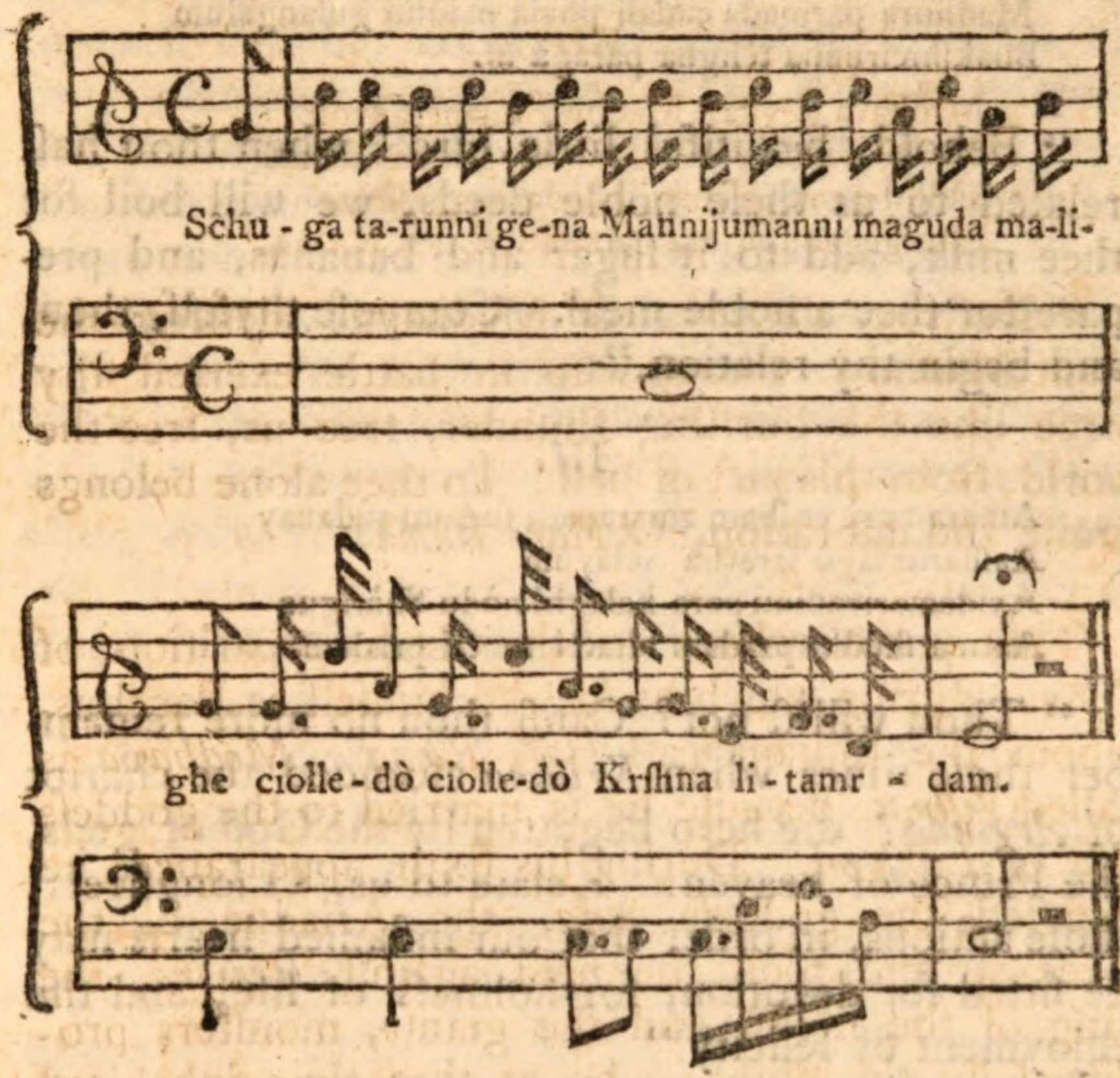
Màdhava geyka, Madhu Sùdane gèyoit
Tàdhi ciamanaya bhava nila ghana dhàma
Sàdhu gena pàlanani bhoda nagaraſmal
Pàhi gegadhiſhvara namoſtu HARI RAMA.

"Deſtroy, deſtroy, O Màdhava! deſtroy the giant Madhu! Thou, who in battle exerteſt thy force like the burſting thunder, free us, free the world, from this peſt of hell! To thee alone belongs praiſe and adoration, O *Hari Ràma!*"

This poem relates to the ſixth apparition of *Viſhnu*, during which he ſhewed himſelf as Bacchus, whom the Indians call *Hari Ràma*. *Modhava* is called *Viſhnu*, becauſe he is married to the goddeſs *Mà* or *Lakſhmi*. During his ſixth appearance, he married the goddeſs *Sida*, the Ariadne of the Greeks, and took the field againſt *Ràvana*, the king of the night, and the giants, monſters produced by the night, who at that time inhabited the iſland of *Lanca*. *Madhu* was one of *Viſhnu*'s mortal enemies, and a ſworn friend of *Ràvana*. During his three firſt apparitions, *Viſhnu* ſupported his character, as the ruler of the waters, by ſaving the world from being overwhelmed at the period of the general deluge. Here, however, he is repreſented as the genius who rules the ſun, and who combats and ſubdues the night, together with all her progeny.

ANOTHER

ANOTHER MALABAR SONG.



I.

Shuga tarunni manniyum manni maguda malighe
Ciolledo ciolledo Krſhna lit - àmrdam
Sugha vibhavam adiladhigam-iha nahi namukahò
Dugghanguel agambiloke ninghi tulom.

" Young, delicate, female papagay * ! Thou joy and delight of mankind ! Relate, O relate the noble deeds of the god *Kriſhna!* Enliven our hearts by thy ſong! and baniſh every care which diſtracts our minds, in order that it may flee from us !"

II. Suer-

* *Shuga tarunni* ſignifies, in the Samſcred, the female papagay, the ſymbol of *Saraſvadi*, the goddeſs of eloquence. *A.*

II.

Suerdamidu parcyuna nin manaſſa telivòlavum
Tuma cerpal culambum panciadhárayum
Madhura parinada cadali phala madhu gulangalum
Bhakſhicirunna teligna paragà ni.

"Behold, beautiful little bird! when thou haſt related to us theſe noble deeds, we will boil for thee milk, add to it ſugar and bananas, and prepare for thee a noble meal. Compoſe thyſelf, then, and begin thy relation."

III.

Amara pari vrdham amarapadi ſudanu sùdanay
Aaſharicilay ò ſaratha vèlayum
Avidemarivadinu para-kalaghi nòdu Shàrigue
Aatma ſhudhi pradam bhacti mucti pradam.

"Thou will'ſt not? Canſt thou no more remember thoſe times when *Kriſhna* aſcended the chariot of *Argiuna?* the hero begotten by the God of gods, the Prince of heaven. Relate to us, O ſongſtreſs! thoſe actions, in order that our inflamed hearts may be fitted for devotion, for holineſs of life, and the enjoyment of felicity."

IV.

Aſurer aver adhigu ſhadur avani padi vìreraij
Adyanda duſhdtarij ulbhavicidinàr
Avani bhara-maga-luvadin-avergale yòducuvàn
Aadi déven-mudrttàn oru yòdhanam.

"The giants, a horrid race, endowed with irreſiſtible ſtrength, immediately after their birth became exceedingly arrogant, and exerciſed the moſt deteſtable violence. They made themſelves maſters of the globe; and the earth groaned under their inſupportable burden. To combat and extirpate them a god appeared. It was the Supreme God, the god *Kriſhna*, who took the field againſt them."

This,

This poem has great beauties; the verſification is ſmooth, eaſy, harmonious, and lively; and expreſſes, as it were, the march of an army. The firſt verſe, in each ſtrophe, conſiſts of eighteen ſyllables or feet, which are called *Pada*. The ſecond verſe has always twelve ſuch *Pada*. The melody to this ſong is rather quick than ſlow; and holds a medium between the alt and baſs. The tone always lies on the firſt ſyllable of the three or four firſt words with which the verſe begins; and, altogether contrary to the European manner, never on the final words. In the Samſcred ſong, which occurs hereafter, each verſe conſiſts of fifteen *Pada*. There are, however, other kinds of verſe, the quantity of which is ſometimes longer. For example:

Aghila ſhàſtra citram parama gnana mitram
Agghana gunna màtram carunàm purna pàtram.

The firſt of theſe two verſes contains fifteen, and the other only fourteen ſyllables. The metre is called *Parra*, and not *Porb*, as Anquetil du Perron aſſerts. It ſerves as a proof that our ſo called Leonine verſes, which rhyme in the middle and at the end, are not unknown to the Indians. Their public ſongs are always ſung with an inſtrumental accompaniment. Their ſinging voices, of which they reckon ſix, have very ſingular names, and are as follows:

1. *Shlagia*, the peacock voice.
2. *Niſhada*, the elephant voice.
3. *Irſzubha*, the ox voice.
4. *Sandhara*, the ſheep's voice.
5. *Madhyama*, the voice of a certain bird called *Anilpakſhi*.
6. *Dheivada*, the horſe voice *.

* Theſe voices, it is probable, have an affinity to our treble, tenor, &c. That the reader may form ſome idea of the Indian ſinging, I have ſet to muſic the above Malabar ſong. *A.*

The inſtruments which they uſe with their vocal muſic are the large drum, *Perumpara;* the ſmall drum, *Tudi;* two clarinets, *Kuſhel;* a kettle-drum beat upon with pieces of iron; two copper or braſs baſons, and a couple of cow's horns. During the ſong they frequently clap their hands; often change their tone and voice, according as the circumſtance may require; ſing ſometimes in *piano*, and ſometimes *forte;* and either let the tone iſſue through the noſe, or force it out between their teeth with the greateſt violence, and by quick and repeated clapping with the tongue. All this gives it the character of a Bacchanalian and warlike muſic, which imitates the noiſe made by people who are engaged in battle. Their paſtoral ſongs, on the other hand, are full of ſoft and tender expreſſions, and have in them ſomewhat languiſhing *. They deſcribe the kind of life which the god *Kriſhna* led as a ſhepherd during his reſidence on earth; but the former celebrate either the god *Rama* as a hero, or deſcribe the actions performed by *Kriſhna*, in the war which he carried on in conjunction with the five brothers, *Pando* or *Pandava*, againſt their relations the *Cauravas*. The wars of *Rama* are deſcribed in the epic poem *Ramayana*, which is highly eſteemed in every part of India. The deſcription of the heroic deeds of *Kriſhna* is contained in the book *Yudhiſhtira-vigea*, a poem in the Samſcred language, on which the Indians ſet a great value alſo. The ſubject of the lat-

* The inſtruments employed for an accompaniment to paſtoral ſongs, are: the guitar *(Vina)*, the ſpinet *(Kinnara)*, the flute (*Vàyanacol*), and a particular kind of lyre called *Ciura*, which is deſcribed in the firſt volume of the *Aſiatic Reſearches*. The Indian war ſongs correſpond with our heroics, their paſtoral ſongs with our lyrics, and their theatrical pieces with our dramatic poems; but there is an eſſential difference between them, as appears from the above ſpecimens, both in regard to the taſte and quantity. *A.*

ter, a particular explanation of which may be found in my account of the Borgian manuſcripts, is briefly as follows:

The Indian king *Pandu*, of the race of thoſe who deduced their origin from the Sun, had five ſons, called *Yudhiſhtira*, *Bhìma* or *Bhimaſèna*, *Argiuna*, *Naghala*, and *Sahadeva*. Theſe five brothers, who are known under the name of *Pando* or *Pandava*, had their court at *Kanudi*, or *Haſtinapuri*. The inhabitants of that diſtrict are mentioned in Arrian under the appellation of *Aſſaceni*, or *Aſtaceni*, and act a very conſpicuous part in the Grecian as well as Indian hiſtory. The period of their exiſtence falls about the time when Semiramis ruled over the Aſſyrians. Theſe five *Pando* were expelled from their poſſeſſions by their conſins the *Curu*, or *Caurava*, who together formed a hundred brothers, and who behaved to them with great cruelty. While they were wandering about as fugitives, *Kriſhna*, or the Indian Apollo, appeared to them; declared himſelf their protector, and fought a deſperate battle with the two principal leaders of the *Caurava*, who were called *Suyodhana*, or *Duryodhana*, and *Karna*. When he had overcome them, he reſtored to the *Pando* the poſſeſſions taken from them. Such is the ſubject of this beautiful poem. The ſixth part of the manuſcript, which I have now in my hands, contains 125 *ſhloga*; and the whole conſiſts of eight ſuch parts. The Samſcred text is exceedingly difficult; and it requires great knowledge of that language to be able to underſtand it completely. The beſt helps for that purpoſe are the grammar; the dictionary *Amaraſinha*, and the peruſal of ſome other poems; but as there are a few only among the Brahmans who ſtudy ſuch works, it is rare to find any of them who comprehend the true meaning of theſe *ſhloga*. It is certain, however, that the

Yudhiſhtira-vigea appears to be a poem of great antiquity. It does not make the leaſt mention of the worſhipping of human figures and idols; for this kind of ſuperſtition was certainly poſterior to the introduction of the planetary worſhip, and had its origin about 700 years before the birth of Chriſt. Prior to that epoch, Sabæiſm was the prevailing religion in India. For this reaſon no other deities occur in the *Yudhiſhtira*, but *Shiva* and *Parvadi*; that is, the god of the Sun, and the goddeſs of the Moon; and no other offerings than fruit or flowers, which were preſented to theſe deities.

Beſides this poem there are three others, called *Ràmàyana*, *Magha*, and *Bhagavada*, to which it has ſome affinity. They were all originally written in the Samſcred language; but in various provinces they have been tranſlated into the uſual dialects of the country. The *Bhagavada*, which *Niebuhr*, in the ſecond part of his Travels, calls *Sri baha gavant poram*, inſtead of *Shri Bhagavada puràna*, is ſo highly eſteemed by the Indians, that when any one repeats a few verſes to them from it, they immediately ſtand up and uncover their heads. On this ſubject I can relate the following anecdote from my own experience.—In the year 1787 I was obliged to appear before the tribunal of the king of Travancor, reſpecting an affair between me and four of his magiſtrates, who wiſhed to compel me not to baptiſe any more Pagans. During this litigation, *Sampradi* thought proper to put me to the teſt reſpecting my knowledge of the languages. I repeated to him the four firſt verſes of the above-mentioned *Bhagavada*; upon which the three magiſtrates, with all their aſſiſtants, roſe up, gazed at me with every mark of aſtoniſhment, and treated me with much more civility than before. I gained my cauſe; and can with truth aſſert, that theſe four

verſes

verſes of the *Bhagavada*, which I have explained in my Samſcred grammar, chiefly contributed to the fortunate iſſue of the buſineſs. I had once an opportunity of making a ſimilar obſervation at *Vaipur*. Having gone to that place with a view of examining into the ſtate of the church accounts, I was one day invited to dinner by a *Mapulla*, or Chriſtian of St. Thomas. Some of this man's neighbours, of the ſame religion, had ſpread a report among the inhabitants that I underſtood the Samſcred; upon which I received a viſit from two learned Pagans, who were deſirous of trying how far my knowledge extended. I cauſed them to ſit down, after the Malabar manner, on a ſmall bench; and when they had repeated to me a great many verſes from various poems, I began to recite the above lines from the *Bhagavada*. Scarcely had I pronounced the firſt words, when they ſtarted from their ſeats, uncovered their heads, and laid the right hand on their mouth, in order to ſhew their veneration for that book. By theſe means I acquired ſo much reputation among the Pagans, that on every occaſion they treated me with the utmoſt reſpect.

There are alſo in India a great many dramatic pieces, which are really acted, and of which the Tamulians and natives of Malabar are remarkably fond. This taſte is carried ſo far, that the newly-converted Chriſtians repreſent ſometimes, before the doors of the churches, pieces of this kind, in which the actions of the Pagan deities are exhibited. The apoſtolic vicar and archbiſhop of *Codungalur*, or *Cranganor*, finds himſelf, therefore, under the diſagreeable neceſſity of iſſuing a new order every year againſt ſuch improper amuſements *. Some of theſe dramatic

* One of the favourite pieces of the people is the *Pàvakali*, or ſo-called buffoon dance. This word is compounded of *Pàva*

dramatic poems are at leaſt 2000 years old; as I could prove from the ſubject and compoſition of them. Of this kind is the poem *Sacontala*, which has been tranſlated into Engliſh by Sir William Jones *. In Malabar there are alſo other dramatic poems highly eſteemed, the moſt remarkable of which are the *Sharniſhta*, *Devayàni*, and *Calàbadì*. Of the latter I ſhall here inſert a few ſpecimens, that the reader may at leaſt ſee what liberties the Pagan theatrical poets allowed to themſelves in their writings.

Ingane praſidhamam Daſharha Kſhmàpadi
Mangalàm guiàm Kaſhi ràgia Canyaque vèttu
Canyaca Calàbadi yennum pèreyullavell
Mannidam pucaſhnoru ciàru ſaunaryatodu.

" King *Dàſharda* afterwards celebrated in a public manner his marriage with the beautiful *Calàbadi*, the virgin-daughter of king *Káſhi* (or of Benares), who was diſtinguiſhed not only by her remarkable

and *Kàli*, the former of which ſignifies a merry-andrew, and the latter a play or dance. The comedies, in which dancing is always introduced, are called *Nàdaca* or *Nadya*. The dance is called *Nadana*; a comedian, *Nàden*, or *Nàdaken*; a female dancer, *Nrtagui*; and theatric ſinging, *Gàna*, or *Guita*. A.

* Mr. George Forſter tranſlated this play into German, from the Engliſh edition of Sir William Jones, and added to it notes which diſplay talents and learning. It was publiſhed at Mentz in 1791. *Sakontala*, or more properly *Shakuntala*, was a daughter of *Viſhvamitra*, and married to king *Duſhpanda*. She had a ſon named *Bharada*, or *Bharata*, who may be ranked among the moſt celebrated of the Indian kings. More information on this ſubject may be found in the book *Mahàbharada*, which contains a circumſtantial hiſtory of the heroine *Shakuntala*. If credit is to be given to this *Mahabharada*, and the poem *Yudhiſhtira*, the Indians, about the year 1600 before the birth of Chriſt, were engaged in a bloody war with the *Gebers*, or *Gaurs*; the conſequence of which was, that the *Gebers*, under the command of one of their kings, fled to Perſia, where they remained till they were expelled by the Mahometans. *A.*

markable

markable beauty, but alſo by her virtue and modeſty."

Dhanyànam nrben tande dherma pàriniyày
Sannadàmguinmàr mannì tal grehamèvum càlam
Càmalilaguel tudarniduvànar ambhiciu
Càmini manniyàle viliciu paducave.

"When queen *Calàbadi* entered the apartment of this rich and powerful monarch, and when the king obſerved that ſhe excelled in beauty all the princeſſes preſent, a deſire was awaked in him of embracing her as his ſpouſe. He addreſſed her, therefore, in the words of love, and ſaid:"

Sunarì variguedò talpam èruga ſhubhè
Cundahà ſini ninde lagna yendidu nèram
Ittarum Nrbavaren cionnadu kèttu neram
Uttaram pareyàde ninnidu Calàbadi.

"Come, O come, thou fortunate, thou beautiful bride! why are thy virtuous cheeks covered with the bluſhes of modeſty?—On theſe words of the king, *Calàbadi* began to quiver and ſhake; and was not able to return him an anſwer."

Satvaram anagnaven caypidicia-dupiciang
Uttama ſtriratnatè punnarnòranandaram
Cattum aghni yittu tàbicia lòham pole
Matta Càſhiniyude gàtram etreyum Uſhnam.

"The king haſtened towards her, laid hold of her hand, and kiſſed this precious jewel without waiting for her permiſſion. But ah! as iron becomes glowing when it has lain a long time in the fire, ſo glowing and hot became the body of the bride."

Endedò ninde déham eiuttu ciuttiricunnu
Bendham endinennu bhendurane ciol nì

Purna Ciandraguen ninnanga tábam givalicidò
Ciurna ceſhamam ende vigraham ninne tottàl.

" Tell me, benign countenance, why thou burneſt, why thou gloweſt: tell me the cauſe of this fire. Has the full moon concentred all its rays in thy body? When I touch thee, it appears to me as if I were about to melt."

Ciannanam tannilninu vàhni yennadupòle
Sunari ninghelninnu Ciùdinendadò bandham.

" Tell me, thou moſt beautiful of the beautiful, why thy body burns ſo, why it is ſo hot, and at the ſame time emits an odour as delicious as ſandal-wood when it is conſumed by the fire."

Inganeyulla vàku Kettapol còbatòdu
Anganà manni paragnìdinàl nrbanòdu
Aadi Càlame cennu ſahaſam pravàrticiàl
Kèdamundàgum bàla ſtrìguelka dharica nì.

" When the enchanting *Calàbadi* heard theſe words, not without conſiderable agitation of mind, ſhe ſaid to the king: " Know, O my Lord, that it grieves and pains a young tender maid when ſhe is about to ſubject herſelf, for the firſt time, to the embraces of a man."

Onnumè nirbhandiciu vannatu taramalla
Mannava Shigha manne anga pòvirnnàlum
Sangamàgrabam inikundàgum nèrattu gnàn
Angu vannaunugula kriddayum ceidìduven.

" O King, my ſpouſe! nobleſt jewel of my crown! remove from me, and ſeat thyſelf in a diſtant place. Do not again ſurpriſe my inclination; when Nature prompts, I will voluntarily obey her ſoft impulſe, and reſign myſelf to thee as thy property."

Anga-

Angalànanam còndum iſhda dànanguel còndum
Manganmàrude manò ragnam varuttenam
Nalla vàkuguel condu nanaciu tannupiciu
Vollabhen ſhubhaguennullatu tonnikenam
Mallave vaſhattay tìrum à càlam pinne
Valladu prayoguiciàlapriam illàdàgum.

" It is only by politeneſs, ſportfulneſs, and agreeable preſents, that the inclination of a young maid can be captivated. A lover muſt employ ſweet words: the long reſtrained and involuntary tears muſt trickle down his cheeks. When his beloved then perceives that he is magnanimous and kind; when he has inſenſibly ſecured her approbation; then—then, without doubt, no part of his conduct can give her offence."

All theſe verſes conſiſt of fourteen feet, and are ſung in a ſoft recitative tone. But however ſome may attempt to vindicate the liberties uſed by theſe theatrical poets, it is an undoubted truth that they have a very pernicious influence on the morals. To guard againſt this deſtructive effect, the Chriſtians of St. Thomas have been here and there induced to convert ſome of the hiſtorical parts of the Bible into dramas, and to repreſent them on the ſtage. *Alangatta Capiar*, and the catechumen *Rama Nayer*, who died while I was in India, have diſtinguiſhed themſelves with great advantage in this kind of compoſition.

The muſic and ſongs employed before the Heathen temples form a part of the Indian legiſlation, ſo far as the object of them is to render the people obedient, and to inſpire them with a love for their country and for religion. The caſe was the ſame, in ancient times, with the muſic of the Greeks *.

* Plato, Dial. III. de legibus; alſo Dial. II. de republica.

When

When it became gradually loſt; when it was employed only for private devotions; and when the whole hoſt of poets began, by their laſcivious compoſitions, to ſap the foundations of morality, and to corrupt the morals, the Grecian governments fell to ruin. To guard againſt a like evil, the Indian legiſlators have eſtabliſhed as a law, that, on public feſtivals, and other ſolemn occaſions, the actions of their gods only, which are deſcribed in their ſacred books, can be exhibited on the ſtage. Theſe, however, are of ſuch a nature that they give great offence to the newly-converted Chriſtians, who are not ſufficiently attached to the principles of their belief *.

The gamut, the notes of which we diſtinguiſh by *Re, mi, fa, ſol, la,* is by the Indians called *Shabdaſvara*, and conſiſts of eight notes. They are called *Sa, ri, ga, ma, pa, da, ni, ſha.* From this it appears, that the Indians were by no means ſuch rude barbarians as the Greeks pretended †.

Reſpecting the Indian architecture, I have already given a ſufficient account in different places of this

* Every body knows that poetry, eſpecially when aſſiſted by muſic and ſinging, has a great influence over all men whoſe ſenſations are not entirely callous; and therefore it has often been uſed by the founders of religious ſyſtems, to enable them to accompliſh their views. But mankind, unfortunately, have abuſed this noble gift of Heaven, ſometimes to render the moſt ſacred things ridiculous, and to ſerve as an incitement to the moſt ſenſual voluptuouſneſs. At preſent, even people of reſpectable talents employ it no better purpoſe; and by theſe means diſgrace their character in a moral point of view. *F.*

† The Indians have been looked upon with contempt, not only by the vain Greeks, but even by the weſtern nations of more modern times. Holwell firſt directed the attention of the Europeans to the writings of the Indians, and the excellent ideas they contain reſpecting the Deity, Providence, and Virtue. Since that period, Haſtings, Sir William Jones, Halhed, Wilkins, and others, have made us acquainted with many fragments of the Indian wiſdom of early times. *F.*

work,

work, but particularly in the eighth chapter. I muſt, however, here add a few obſervations reſpecting the form of their pagodas. Theſe temples, their external incloſure excepted, are built either in a conical and pyramidal form, or cylindric and round. Both theſe forms have a ſymbolic alluſion to that of *Mahadèva*, the great god; or, what amounts to the ſame thing, the Sun. Reuben Burrow once ſaw a truncated cylinder ſtanding on a cone, which repreſented the *Lingam* of *Mahadèva*. It was ſixty-four feet in diameter, and ſixty-five in height. The cone, its pedeſtal, was ninety-three feet in height, and its diameter at the baſe was 363. The ſame form is obſerved in other Indian buildings, particularly the ancient pagodas, dedicated to *Mahadèva*, in *Carnada*, and on the coaſt of *Coromandel*. The pagodas at *Màbal puram*, *Salſette*, and the iſland of *Elephanta*, together with a few others which are cut out in the ſolid rock, form however an exception. I conſider the latter to have been temples dedicated in former times to *Mithra*, who was worſhipped not only in Perſia, but alſo in India. Some pyramidal temples, ſuch as that at Pondicherry, form at the ſummit a blunt or obtuſe angle, yet repreſent fire, or the *Lingam* of *Shiva*, the oldeſt of all the gods of the Indians, the Egyptians, the Phenicians, and the Perſians.

The greater part, or rather almoſt all the pagodas on the coaſt of Coromandel, are built of large ſquare ſtones, ſo arranged and connected that they form a pyramid. Thoſe ſeen on the coaſt of Malabar conſiſt of black baſaltes, found in the Gauts; which is exceedingly hard, and very proper for building *.

They

* See, on this ſubject, *Sonnerat Voyage aux Indes*, Vol. II. chap. 4. where engravings are given of the principal pagodas on the coaſt of Coromandel. As the Brahmans divide themſelves into

They are, for the moſt part, circular, and covered with plates of copper, as thoſe at *Padmanàburam*, *Molicolam*, *Tirumannur*, and *Certele*. Some of them, however, are ſquare, as that at *Mattinceri*, which is called *Tirumala Dèvaſam*; that alſo at *Ciovare*, and two others. The front and doors of theſe pagodas are either of marble or baſaltes, and ornamented with figures of various kinds, which have a ſymbolical meaning, and repreſent the *Vahana*, or riding animals of the gods. On the front of a temple at *Tirapalur* there are two cows cut out, of a coloſſal ſize. On ſome the god *Hanumàn*, or Pan, is repreſented under the form of an ape; and on others *Shiva*, who is exhibited in a form altogether horrid and frightful. Between theſe pieces of ſculpture and that of the Greeks no compariſon can be made; but they at any rate deſerve to be preferred to the ſhapeleſs ſtatues of the Egyptians. It is ſeen by them that they are finiſhed in an original Indian ſtyle, which is very different from the Grecian or the Egyptian. I am induced, therefore, to conjecture, that the art of conſtructing ſuch works was conveyed to this country neither from Egypt nor Greece. Thus the deities *Shiva*, *Ràma*, *Parvadi*, &c. are repreſented in the pagodas at Salſette, Mabalipuram, and in the iſland of Elephanta, as men perfectly naked, who have nothing on their bodies but a ſmall piece of cloth to cover their parts of ſex. Their arms and fingers

into two different ſects, one of which worſhip fire, and the other water, as the principal deity, there are alſo two different kinds of temples. *Tirunamala*, *Cialembron*, and *Tiruvalur*, belong to the *Shivanites*: *Tirupadi*, *Ciringam*, and *Cangipuram*, to the *Viſhnuvites*. The pagoda at *Cialembron* contains ſome ancient inſcriptions with Indian characters: and theſe ſerve as a certain proof that the old Indians had characters peculiar to themſelves; for the coaſt of Coromandel was never under the dominion of the Greeks. *A.*

are

are ornamented with bracelets and rings, and around their ancles they have a couple of broad bands. On their head they bear a conical cap, and in each of their long perforated ears hangs a large ring. Theſe, however, are neither Egyptian nor Grecian, but Indian ornaments, which are ſtill uſed by the inhabitants of the country. Were there no other difference between the ſculpture of the Greeks and Indians, the dreſs and coſtume of theſe ſtatues would ſerve as an irrefragable proof that the temple of Salſette cannot poſſibly have been the work of Alexander the Great and his army, as has been erroneouſly aſſerted by Gemelli, Careri, and Spilberg. How could Alexander the Great be capable of building a temple at Mabalipuram on the coaſt of Coromandel, a country which he never entered? Yet ſtatues of the Indian deities, of the like kind, are found there, and with the ſame coſtume and ornaments as thoſe in the pagodas of Salſette and the iſland of Elephanta. This ſufficiently ſhews that theſe monuments are of Indian origin, and muſt have been formed long before the period of Alexander the Great.

We find alſo, by the ſacred Scriptures *, that the cuſtom of worſhipping *Priapus*, as the ſymbol of the all-creating Sun, (*Shiva*,) in ſubterranean temples and caverns, prevailed fourteen hundred years before the birth of Chriſt. Beſides, a period of more than four hundred years would certainly be neceſſary, before a mountain which conſiſts of maſſy rock, and which muſt have been cut with the chiſſel and mallet, could be hollowed out in ſuch a manner as to exhibit ſo many apartments, grottos, vaults, ſtairs, reſervoirs for water, ſtatues, and columns, as are found in the two temples of

* 1 Kings, ch. xv. ver. 13.

Salſette and the iſland of Elephanta. Alexander and all his ſucceſſors, whoſe dominion in general did not laſt above a hundred years, and whoſe authority extended over a very ſmall diſtrict of land, on the ſea coaſt, could not have been in a condition to bring all theſe works to a concluſion. Gemelli Careri, who carefully examined the proportions of the temple at Salſette, and who has given an accurate deſcription of it, acknowledges that it is one of the greateſt maſter-pieces in Aſia, and that its wonderful architecture exceeds all deſcription*. All travellers, ſuch as Niebuhr, Sonnerat, Anquetil, and ſeveral Engliſhmen, who have ſeen this temple, extol it in the higheſt degree, and expreſs the aſtoniſhment which it excited in their minds when they beheld it. As the ſhortneſs of my ſtay did not allow me to meaſure its different parts, and as on that account I cannot deſcribe it properly myſelf, I ſhall here inſert an extract from the deſcription which has been given by Gemelli Careri, of a part of this temple.

" You paſs," ſays he, " through an opening forty palms in circumference, made in a wall of the ſame ſtone; fifty in length, and eight in breadth; and on which there are three ſtatues. Before entering the pagoda, you obſerve, on the right, a round

* Vol. III. chap. 4. p. 36. It has been doubted whether the Venetian Doctor, Gemelli Careri, ever actually viſited thoſe countries which he has deſcribed; and it has been aſſerted, that having collected a great deal of information in Europe, partly from the miſſionaries and other travellers, partly from books, he then withdrew himſelf from ſociety for ſeveral years, and compoſed his travels in his cloſet. This accuſation, however, in my opinion, is entirely groundleſs. One needs only read with attention the deſcription which he gives of the above ſubterranean temple, to be convinced that it could be written only by a perſon who had ſeen it. *F.*

grotto,

grotto, which is more than fifty-one palms in circumference. It contains a great number of ſtatues, ſome in a fitting poſture, others erect; and one, on the left, which is much larger than the reſt. Over this grotto ariſes a cupola, cut out from the rock alſo, and which forms with it one whole. All around the walls are ſeen various characters, which no one has ever yet been able to explain *. On entering the firſt veſtibule of the temple, which is fifty palms ſquare, you obſerve, on both ſides, two columns ſixty palms in height, including their chapitres, and ſix in diameter. On that which ſtands to the right as you enter are two lions, with a ſhield near them; and on that to the left two ſtatues. Having paſſed theſe pillars, you ſee, at the entrance of a grotto on the left hand, two large ſtatues in an erect poſture, which ſeem as if looking at each other. Proceeding farther, you find, on the left, two other ſtatues of a prodigious ſize, and a third on the right, all ſtanding, with ſeveral ſmall ones near them. All theſe are in the veſtibule; for, on entering the adjoining grotto, which forms a ſquare of twenty-four palms, you obſerve nothing curious. On the right ſide, where the lions ſtand, there are no ſtatues, but two large vaſes on well-proportioned pedeſtals.

" You then enter another place, on the ſame level, by three doors, thirty palms in height and eight in breadth, exactly ſimilar to each other, except that the one in the middle is level with the ground, whereas thoſe on the ſides are raiſed five palms. In this place there are four pillars, alſo cut out of the rock, which are twelve palms in height, and ſtand between the five windows that ſupply the

* Were theſe Greek characters, they might certainly be explained; but as that is not the caſe, it thence follows that neither the temple nor the ſtatues are of Grecian workmanſhip. *A.*

pagoda

pagoda with light. On the right ſide of the door you obſerve ſeveral unknown characters, which, like the reſt of the work, have ſuffered conſiderable injury from the hand of time. Beſides various ſmall figures, there are in this apartment two coloſſal ſtatues more than twenty five palms in height. They are in an upright poſition, have the right hand ſtretched out open, and hold a dreſs in the left. Their heads are covered with conical caps; and in their ears they have pendants, exactly like thoſe of the Indians.

" At the entrance of the large door of the grand pagoda, which is fifteen palms in height and ten in breadth, there are four upright ſtatues, one of which repreſents a female holding a flower in her hand; together with twelve ſmaller ones, ſome in a ſitting and others in a ſtanding poſture, and having the right hand, which ſeems to contain ſomething, placed on the breaſt. On the left are obſerved four other ſtatues cut out of the ſame rock, two of which repreſent females, and have around their legs large rings. Towards the ſides there are ſixteen ſmaller ſtatues, which, like thoſe juſt now mentioned, have their hands on the breaſt, and are partly ſitting and partly ſtanding. Over this door you find alſo two large ſtatues, with two ſmall ones ſitting oppoſite to each other, and three of the ſame kind in an upright poſture. On the left ſide, below, there is another inſcription in the ſame characters as thoſe before mentioned *. Above the architrave of this door is a window, the breadth of which is forty palms, and conſequently equal to that of the whole pagoda. A large ſtone ſupplies the place of an architrave, and is ſupported in the inſide by eight octagonal pillars.

* What will be ſaid to this by the critics, who aſſert that the Indians had no proper alphabet before the Chriſtian æra? *A.*

" In

"In regard to the pagoda itſelf, which is a hundred palms in length, and forty in breadth, it is arched like that of *Mabalipuram*, and of a circular form at the extremity. Beſides the four columns at the entrance, there are thirty of the ſame kind within, which divide the whole into three apartments. Seventeen of theſe pillars are ornamented, ſome with chapiters, and others with figures repreſenting elephants. The reſt have no ornament except that of being cut into an octagonal form. The ſpace left between the columns and the ſolid rock, that is, the breadth of the ſide apartments, is about ſix palms. At the end of the pagoda there is a kind of cupola, cut out in the rock; which, however, is not hollow in the inſide. It is thirty palms in height, and ſixteen paces in circumference. I am convinced that it was formerly deſtined for ſome particular uſe, with which at preſent we are not acquainted.

"Every thing hitherto deſcribed is cut out from the ſolid rock, ſo that I could obſerve neither in the ſtatues nor any where elſe the ſmalleſt appearance of joining. On the floor of the pagoda, a few cut ſtones lay ſcattered about, which may formerly perhaps have been employed for ſtairs. On coming out of the pagoda, having aſcended ſixteen ſteps cut from the ſolid rock, I arrived at a ciſtern filled with potable water; and, on aſcending ſixteen ſteps more, I found a grotto ſixteen palms ſquare, and a little farther another much larger and filled with muddy water. Proceeding twenty paces more, I came to three other grottos, all adjoining; the firſt of which was twenty, and the laſt only twelve palms ſquare. In the firſt was a window, to which you could aſcend by means of twelve ſteps; alſo two columns and a ſmall ciſtern."

Such is the conſtruction of the celebrated tem-

ple in the iſland of Salſette, which lies as it were in the middle between the other two, formed exactly in the ſame manner. The before-mentioned pagoda of *Mabalipuram*, which I have ſeen, is, like the reſt, cut out in the ſubterranean rock, and conſtructed in the ſame taſte, except that the proportions ſeem to be different. The deſcription of this pagoda will, therefore, enable the reader to form ſome idea of the antiquity of theſe temples under the earth, and to judge what progreſs the ancient Indians had made in the art of architecture. It appears from the account of Careri, that ſome of the columns and pillars in theſe temples are ſquare at the bottom, octagonal in the middle, and round at the top. In the pagoda at *Mabalipuram*, I obſerved, however, that the pillars were perfectly round; had no ornaments, and approached pretty near to the Corinthian order. If I am not much miſtaken, the ſtem and calyx of the Lotus plant, or *Nymphæa*, has here ſerved as a pattern; for, as the calyx of this plant, according to the Indian mythology, is aſſigned to the gods as a place of reſidence, it was very natural that the Indians ſhould copy it in their architecture; and, as I have frequently remarked, apply it on columns, pillars, and architraves. I was, therefore, always more and more convinced that they did not imitate the Grecian ſtyle, or borrow the ſmalleſt ornament from it. This will appear more probable, when we reflect that the antiquity of theſe temples is far anterior to the age of Alexander the Great, whoſe conqueſt of India might certainly have given the natives an opportunity of becoming acquainted with the architecture of the Greeks.

The Indian architect is not confined ſo much by mythology as the ſtatuary. The latter muſt make the ſtatues of the gods exactly in the way and manner preſcribed by the prieſts; in order, according

to their opinion, that the attributes of the deity may be properly expreſſed. Hence it happens that the Indian ſtatues have from four to ſix hands; three, and ſometimes more heads; and, in general, a very horrid appearance. The architect, however, has full ſcope for his genius, and is by no means ſubjected to the arbitrary preſcriptions of the Brahmans. For this reaſon the Indian architecture exhibits more taſte, and is much more perfect than their works of ſculpture: but I will not deny that the ſtatuaries alſo make excellent pieces when they are allowed to follow the impulſe of their own genius; as is proved by the many bas-reliefs, crucifixes, madonnas, vaſes, and other articles of ivory, which are here and there executed by the Indian artiſts.

In the neighbourhood of every temple there muſt be always reſervoirs or ciſterns, in which the Pagans waſh and bathe before they perform their devotions. Theſe ciſterns, named *Cula*, are for the moſt part of marble, and of very beautiful workmanſhip. Before the entrance of the temple is a ſo-called *Mandava*, or covered hall, which is totally ſeparated from it, and reſts upon pillars. Here the prieſts are accuſtomed to aſſemble when they have any temporal buſineſs to tranſact reſpecting the temple. Not far from it are houſes for the high-prieſt, the aſtrologer, or nativity-caſter, and the overſeer of the temple. The other ſide is ſet apart for the habitations of the women who belong to the temple, and the female ſervants of the deity. The latter are called *Dèvadàſi*; from *Dèva*, a god; and *Dàſi*, a female ſervant, or maid. Their employment is to clean the temple, light the lamps, and contribute to the private pleaſures of the pilgrims. Theſe women, however, muſt not be confounded with thoſe female dancers who commonly

precede proceſſions, and ſupply the place of *mænades*. The latter, in the Samſcred language, are called *Nrtagui*—and in Portugueſe, *Balhadeiras*. By means of theſe women the Brahmans become acquainted with every particular reſpecting the ſtate and condition of the pilgrims; ſo that they are enabled, when they appear in the temple, to tell them, with the greateſt correctneſs, what are their circumſtances; how they live; what fate they have experienced, and other things of the like kind. Theſe people then are filled with aſtoniſhment, and imagine that the deity muſt have revealed all this knowledge to the prieſt in a ſupernatural manner.

In regard to the painting of the Indians, the caſe is the ſame as with their ſculpture. This much is certain, that no one can follow the dictates of his own genius, and paint the gods as he pleaſes. Every innovation of this kind is conſidered as an act of impiety. The Brahman preſcribes the figure and form which a ſtatue muſt have: under theſe, and no other, it muſt be painted; and the leaſt part of his care is whether theſe be conſiſtent or not with the rules of art and of good taſte. I have already obſerved, on different occaſions, that the Indian mythology gives to each deity a certain ſurname and appellation, the object of which is to expreſs their different qualities: and a painter, when he ſketches out a god, muſt repreſent theſe qualities alſo. Thus, for example, *Shiva* is called the god who bears the trident; and for that reaſon he muſt be always repreſented with a trident in his hand. He is called, likewiſe, *Mrdyugeya*, the conqueror of death; and, on that account, muſt be delineated with a number of ſabres, daggers, and ſculls lying around him, and with a man under his feet. He exhibits a horrid countenance: his mouth ſtands awry; his eyes ſeem to dart forth fire; and he has around his neck

a cord

a cord on which a great number of ſculls are ſtrung. The caſe is the ſame with all the other deities, which muſt always be repreſented in ſuch a manner as is agreeable to their character and attributes. From this it appears, that the painting of the Indians, like their ſculpture, is in the cloſeſt connection with their theogony; and as the Brahmans alone have the right of explaining it, they aſſume the excluſive privilege of judging in regard to works of painting and ſtatuary. As the painters are acquainted neither with the Samſcred language nor their mythology, it has been impoſed on them as a duty to conſult the Brahmans; and whoever tranſgreſſes this law, is puniſhed by expulſion from his caſt. This is the true reaſon why painting and ſtatuary have made ſo little progreſs in India.

To this may be added alſo, that neceſſity, the mother of all the arts, is far from being ſo great in India as elſewhere; for as this country ſupplies rice, fruits, and other natural productions in abundance, it may be readily conceived that no perſon can find it difficult to procure a living. Under theſe circumſtances young people feel no inducement to ſtudy painting; and among the few who apply to that art, there is not the ſmalleſt emulation to bring it to perfection. The Indians, in general, are not very fond of painting; for in a country where every perſon almoſt goes naked, little ſcope is naturally left for the imagination in this reſpect; and therefore their deſire to paint ſuch nudities, and to repreſent them in their full beauty, cannot be very ſtrong. Here and there, however, I obſerved, on the external walls ſurrounding the pagodas, ſeveral beautiful paintings, which were delineated with great freedom and correctneſs. This may ſerve as a convincing proof that the Indians are not deſtitute of talents

lents ſufficient to enable them to make as great progreſs in this art as other nations. They poſſeſs alſo a wonderful dexterity in imitating the paintings and drawings which are given them by the Europeans to copy. Their colours, which they prepare from the juice of certain trees, flowers, herbs and fruits, are uncommonly lively, and ſeldom or never fade. Their painted cottons, which were celebrated in the earlieſt periods, are ſtill tranſported to moſt countries in the world, and form one of the principal articles of the Indian trade. The ſmall figures in bas-relief, with which they ornament the ſides of the triumphal cars employed to carry about the images of their gods on days of ſolemnity, are alſo of very beautiful workmanſhip. Some of theſe cars coſt from twenty to thirty thouſand rupees, and are drawn by ſixty, eighty, and ſometimes a hundred perſons. They have from twelve to ſixteen wheels, and are painted and ornamented with figures of all ſorts. Of this kind is the car of Bacchus, in the temple *Ramanacoil*, on the boundaries of the kingdom of *Marava*. There are others of the like kind alſo at *Tiruvancòda*, *Cangipuri*, and *Jagarnat*.

Of optics, and the art of making glaſs, the Indians have little or no knowledge. An Indian prince was one day reconnoitering at a diſtance an hoſtile army, which was advancing to attack him. An European miſſionary, whom he had in his ſuite, gave him a ſpy-glaſs, that he might have a more diſtinct view of the enemy. When the prince looked through it, he firmly believed that the army was really cloſe to him, and, under a conviction that this was actually the caſe, gave immediate orders for engaging. But how great was his aſtoniſhment when, by deſire of the miſſionary, he took the glaſs from his eye, and found that the enemy were ſtill at the ſame diſtance as they had before appeared;

ſo

ſo that his orders would have been fruitleſs, even if he had employed cannon.

The art of making glaſs, an invention aſcribed to the Phœnicians, ſeems in ancient times to have been totally unknown to the Indians. This much, however, is certain, that glaſs, as a foreign article of commerce, was conveyed to India from the Greeks and the Romans. In the ancient Samſcred book, *Amaraſinha*, glaſs is called *Suryacanda*; that is, a bright tranſparent maſs, through which the rays of the ſun can penetrate. The moſt valuable preſent which can be made to a Malabar judge or magiſtrate is a mirror, a teleſcope, or a magnifying-glaſs.

The caſe, however, is totally different in regard to the art of cutting precious ſtones, in which the Indians have made very conſiderable progreſs. It appears from Solinus, that, in the earlieſt periods, they underſtood the method of cutting all ſorts of gems, and giving them the proper poliſh. We are told, likewiſe, by Pliny *, that they were acquainted with the art of imitating different kinds of precious ſtones, and particularly the beryl. This, indeed, ſuppoſes a continual experience of many years. At Colombo, in the iſland of Ceylon, I ſaw the Indians cut ſtones with a wheel, which they turned in the ſame manner as the knife-grinders do theirs. This method appeared to me much ſuperior to ours, in which the gems are laid on a flat ſquare ſtone, fixed ſo as to remain immoveable, and are then turned round by means of the hand till they are properly poliſhed †.

The

* Hiſt. Nat. lib. xxxvii. cap. 5.

† I have never ſeen or heard that gems are poliſhed in Europe on a flat ſtone; and that, during this operation, they are directed merely by the hand. On the contrary, the lapidaries employ a wheel, driven by the foot; and having affixed to it ſmall bits of

The price of uncut diamonds in India is different, and determined according to weight. A diamond that weighs one carat is worth from twelve to thirteen rix-dollars; if it weighs two, it is worth sixteen or seventeen; if four, thirty-eight; and if five, forty-two: but this price is subject to variations. Precious stones are found on the tops of the mountains in Golconda, Visapour, and Bengal; and in the neighbourhood of the Gauts, particularly in the districts of *Pugnatil*, *Cencotta*, *Atinga* and *Velidur*, on the coast of Malabar. The Brahmans and other opulent persons are accustomed to purchase from the king certain pieces of land where they expect to find these valuable stones, and to dig for them at their own expence. But this is a very hazardous undertaking, which very frequently does not defray the expences, and by which many families in India are reduced to beggary. It, however, sometimes happens, that these precious stones are washed down from the mountains by the violent rains, and are found on the banks of different streams after they have returned to their usual beds.

The diamond spar, employed for polishing these stones, is found in great abundance on the coast of Malabar. The Indians are accustomed to examine the water of diamonds always at night by the light of a lamp. In Europe diamonds are separated by

tin, daubed over with emery and diamond-powder. By these the stones are cut down till they acquire the necessary form. In the island of Ceylon the small gems, which are found chiefly in the sand of the rivers near *Punto do Gale*, are rubbed backwards and forwards between two boards of hard wood, one of which is fixed, with the powder of the Corundam stone, or so-called diamond-spar, found in great abundance in the Gauts, near Tirunavati, and at Cape Comorin or Comari, in the granite rocks, until they acquire that long round form under which they are brought to Europe. These Corundam stones are used also for polishing steel. *F.*

ſawing them; but the Indians ſplit them, or cut them down to the proper ſize—a labour in which they are much more expert than the Europeans. Some years ago the Great Mogul had a diamond which weighed 279½ carats. It was valued at two millions five hundred thouſand rix-dollars. This diamond, therefore, exceeds in value any hitherto known; for the large diamond of the Grand Duke of Tuſcany weighs only 139, the Sanci 106, and the ſo-called Pitt 136 carats three grains.

The artiſts of Ceylon prepare rings and heads for canes, which contain a complete aſſortment of all the precious ſtones found in that iſland. Theſe aſſemblages are called *Jargons de Ceilan*, and are ſo named becauſe they conſiſt of a collection of gems which reflect various colours, ſuch as the red ruby, the ſky-blue ſapphire, the golden yellow topaz, called by the ancients chryſolite, the green emerald, which I found myſelf in Ceylon, though ſome aſſert that it is not a production of that iſland *; alſo the amethyſt, beryl, opal, and garnet. All theſe ſtones may be procured at Colombo in the

* Dutens, in his book *Des pierres precieuſes et des pierres fines*, p. 38. ſays, ſpeaking of the emerald, that it is excluſively found in America, near *Manta* in Peru, or the valley of *Tunka*, in the mountains of New Granada and Popayan, and was not known to the ancients. The author of this voyage aſſerts, that he found emeralds in Ceylon, and I myſelf have obtained ſome of them from that iſland. The French jewellers, however, call theſe emeralds *Peridots*, which is the name they give to a bright green kind of ſtone, not very hard, found in Arabia, Perſia, and India, the cryſtalliſations of which have not yet been determined. I ſhall take this opportunity of obſerving, that in the Britiſh Muſeum there is a beautiful groupe of hexagonal ſmaragdine columns in quartz, which was procured from South America. Dutens, mentioned in the beginning of this note, the ſon of a jeweller in London, went to Turin as chaplain to the Engliſh ambaſſador at that court. He ſpoke exceedingly good French; becauſe his father was a French refugee, and becauſe he had himſelf reſided a long time at Paris. *F.*

iſland

iſland of Ceylon, at Cochin and Calicut in Malabar, and at Madras on the coaſt of Coromandel. The people who deal in them are Armenians, Jews, Mahometans, and Banians; but in particular the Canarians, or ſo-called *Cettis*, who are particularly well acquainted with the art of aſcertaining their quality and value. People who apply to this branch of trade can never employ too much caution, becauſe thoſe who carry it on exerciſe every kind of artifice and deception.

The oriental diamonds are octagonal and ſharp-pointed. This form, their colour, water and luſtre, with the livelineſs of their irradiation, are the eſſential characteriſtics by which they may be diſtinguiſhed from the Braſilian diamonds. The different kinds of agates, cornelians, chalcedonies, ſwallow ſtones, opals, onyxes, and cats-eyes, which, according to the ſyſtem of Wallerius, belong to the ſilex genus, are not much eſteemed on the coaſt of Malabar, though ſome of them are brought thither from Arabia, Perſia, and the northern part of India.

The diamond, in the Malabar language, is called *Vairamanni*; the ruby, *Patmaràgam*; the emerald, *Paciaratnam*; the ſapphire, *Nilaratnam*; rock cryſtal, *Palunca*, and in the Grantham dialect *Spadika*; and pearls, *Mutta*.

On a ſeal ring of the king of Travancor, which conſiſts of a very hard and valuable ſtone, the following words are inſcribed: *Shri Padmanàbhen*. This is one of the ſacred names given to *Viſhnu*, and contains an alluſion to the birth of that deity. *Shri* ſignifies ſacred, *Padma* denotes the *nymphæa*, and *Nabhen* one who ſits in the interior part of this flower. The reader will recollect, from what has been before ſaid, that the *nymphæa* is a ſymbol of water, and of every thing created from it. The

above

above words ſerve as a convincing proof, that the Indians are certainly acquainted with the art of cutting upon ſtone. A like ring was in the poſſeſſion of the king of Ceylon, *Vimala Dherma Suryada*, who embraced the Chriſtian religion, and at baptiſm got the name of Don John of Auſtria. On this ring the god *Budha* was repreſented under the human form.

The art of printing, in all probability, never exiſted in India; and, perhaps, we ſhould not be far wrong if we aſcribed, in a great meaſure, to this circumſtance, the natural ſimplicity and the irreproachable manners of the inhabitants. They copy no other writings than ſuch as are uſeful and good. The firſt book printed in this country was the *Doctrina Chriſtiana* of Giovanni Gonſalvez, a lay brother of the order of the Jeſuits, who, as far as I know, firſt caſt Tamulic characters in the year 1577. After this appeared, in 1578, a book entitled *Flos Sanctorum*, which was followed by the Tamulic Dictionary of Father Antonio de Proenza, printed in the year 1679, at Ambalacate, on the coaſt of Malabar. From that period the Daniſh miſſionaries at Tranquebar have printed many works, a catalogue of which may be found in *Alberti Fabricii ſalutaris Lux Evangelii*.

So early as the time of Alexander the Great, the Indians were accuſtomed to write on palm-leaves, as they do at preſent. This appears by Curtius in particular *; and, according to the teſtimony of Arrian †, the Indians, at thoſe periods, had hymns, ſongs, and poems. Theſe, as I have already ſaid, were written either on palm-leaves, or a kind of paper wove of cotton, which was drawn through rice-water, and then preſſed ſmooth. Some of the an-

* Lib. viii. cap. 10. † Hiſt. Indica, cap. 10.

cient

cient Indian kings, ſuch as *Puru*, who ſent a letter to Auguſtus Octavius Cæſar, wrote either on cotton or ſilk cloth, as the Thibetians do at preſent. The well-known Indian fables, aſcribed to Pilpay, were written by *Viſhnu Sarman*, a Brahman, who belonged probably to the ſect of the *Samanæi*. He flouriſhed twenty years before Zoroaſter, and was prime miniſter in the court of the Indian king *Dabſhelim*. His fables were tranſlated into Perſian, in the ſixth century before the birth of Chriſt, by a Perſian phyſician, *Buzerchumir*, (Herbelot calls him *Buzervich*,) who was ſent to India by king Artaxerxes, or *Anuſhirvan* *. When I combine, therefore, every thing I have already ſaid, viz. the ancient inſcriptions in the ſubterranean temples at Salſette, Cialembron, Mabalipuri, and other places; the teſtimony of ſo many reſpectable writers, and the concordant traditions preſerved among the Brahmans as well as among the Perſians, I am more and more confirmed in the opinion, that the Indians, many centuries before the birth of Chriſt, had their own peculiar characters and mode of writing, as well as original written works, the authors of which, ſuch as *Amaraſinha*, *Kalidàſa*, and *Pilpai*, or rather *Viſhnu Sarman*, lived before that period. We ſhall approach pretty near the truth, if we ſuppoſe that the fables of *Pilpai*, as well as the *Mahabhàrada*, *Yudhiſhtira*, *Ràmàyana*, and different aſtronomical works, were written about the fifth or ſixth century before the Chriſtian æra.

Cotton, in Portugueſe *Algodao*, and in Latin *Goſſypium*, is, in the Malabar language, called *Ce-*

* See *Herbelot. Bibl. Orient.* p. 206 and 456. *Oberlin. Litterarum omnis Ævi Fata.* Argent. 1789. Tab. I. *Traité des plus belles Bibliothèques de l'Europe*, p. 33. and Sketches of the Hiſtory, Religion and Learning of the Hindoos, p. 92 and 93.

rupagni.

rupagni. A coarſer ſort, produced by the tree *Ilava*, is called, by the natives of Malabar, *Pagni*. The *Ilava* is a large lofty tree, and the cotton it yields is employed only for mattreſſes and bolſters. That which grows on the ſhrub *Parutti* is much finer. Both kinds are contained in an oval capſule divided into different ſmall cells, and called by the French *La Coque*. The beſt cotton grows in Bengal and on the coaſt of Coromandel; and hence it happens that the cotton articles procured from theſe diſtricts are the fineſt. The next in quality are thoſe manufactured in the provinces of *Madura*, *Marava*, and on the coaſts of *Peſcaria* and Malabar. The gradation proceeds thus to *Canara*, where the cotton is not ſpun ſo fine, and the articles conſequently are much coarſer.

The ſhrub *Parutti*, which produces the finer kind of cotton, requires in India little cultivation or care; and the tree *Ilava* requires none at all. The former thrives beſt on the high mountainous diſtricts; the latter in the flat open country. When the cotton has been gathered, it is thrown upon a floor and threſhed, in order that it may be ſeparated from the black ſeeds and the huſks which ſerved it as a covering. It is then put into bags, or tied up in bales, containing from 300 to 320 *Aratel*, or pounds of ſixteen ounces each. After it has been carded, it is ſpun out into ſuch delicate threads that a piece of cotton cloth twenty yards in length may almoſt be concealed in the hollow of both hands. Moſt of theſe pieces of cloth are twice waſhed; others remain as they come from the loom, and are dipped in coco-nut oil, in order that they may be longer preſerved. It is cuſtomary alſo to draw them throw *Cangi*, or rice-water, that they may acquire more ſmoothneſs and body. The *Cangi* is ſometimes applied to cotton articles in ſo ingenious

nious a manner that purchaſers are often deceived, and imagine the cloth to be much ſtronger than it really is; for, as ſoon as it is waſhed, the *Cangi* vaniſhes, and the cloth appears quite ſlight and thin.

There are reckoned to be no leſs than twenty-two different kinds of cotton articles manufactured in India, without including muſlin or coloured ſtuffs. The latter are not, as in Europe, printed by means of wooden blocks, but painted with a bruſh made of the fibres of the rind of the coco-nut, which, when beat, approaches near to horſe-hair: becomes very elaſtic, and can be formed into any ſhape the painter chooſes. The colours employed are indigo, *Indaco*, *Anil*, or *Coachan*, all appellations borrowed from foreign languages; and which ſignify, not a ſhrub, as ſome have erroneouſly aſſerted, but a plant which grows in great abundance in the diſtrict of Agra, and in other places of India. The ſtem and leaves of this plant yield that beautiful dark blue with which the Indian chintzes, coverlets, *tappiſendis* and other articles are painted, and which never loſes the ſmalleſt ſhade of its beauty. Alſo *terra merita*, called *Curcuma*, or Indian ſaffron, a plant which dyes yellow; and, in the laſt place, gum lac, together with ſome flowers, roots and fruits, which are uſed to dye red. With theſe few pigments, which are applied ſometimes ſingly, and ſometimes mixed, the Indians produce on their cotton cloths that admirable and beautiful painting which exceeds every thing of the kind exhibited in Europe.

The French, Engliſh, and Dutch have endeavoured to imitate theſe articles; but, notwithſtanding all their labour and art, they have never yet been able either to produce theſe colours from the vegetable kingdom, or to attain to the ſame fineneſs in their cloth. No perſon in Turkey, Perſia or Europe has

has yet imitated the *Betille* *, made at *Maſulipatan*, and known under the name of *Organdi*. The manufacturing of this cloth, which was known in the time of Job, the painting of it, and the preparation of the colours, give employment in India to male and female, young and old.

It may with truth be aſſerted, that in ſpinning, weaving, and dyeing, the Indians excel all other nations in the world. A great deal of cotton is brought from Arabia and Perſia, and mixed with that of India. The principal places where it is manufactured are : *Bengal*, *Maſulipatan*, *Paleacate*, *Madras*, *Sadras*, *Pondicherry*, *Naur*, *Nagapatnam*, *Paleamcotta*, *Tutucuri*, *Manapar*, and *Tiruvancoda*. The Indians work ſlowly and unwillingly ; a fault which is of great benefit to the Europeans. Were they more active and induſtrious, they would inundate our quarter of the world with their merchandize, and draw from us the little money ſtill in circulation. We clothe ourſelves in their ſtuffs, while our woollen cloths are to them unneceſſary. On the contrary, we muſt pay money for all the goods which we procure from India and China ; ſo that theſe two countries may be compared to two pits, in which we ſtand with both feet and ſtill ſink deeper †. Pliny in ancient times complained of the luxury of his countrymen ‡, who procured ſimilar

* A certain kind of white Eaſt Indian chintz.

† It is indeed true, that a great part of the gold and ſilver brought from Braſil and Spaniſh America, paſſes firſt into the hands of the induſtrious Norlanders for timber, iron, flax, hemp, linen, and other merchandize ; and then goes to China and the Eaſt Indies for articles of luxury, drugs, &c. But England, at any rate, does not loſe much, as it draws large revenues from its extenſive poſſeſſions in India, and has in its hands almoſt the whole trade of that part of the world. *F.*

‡ Lib. vi. cap. 17, et 22.

articles from the iſland of *Taprobane*, now called Ceylon; but what would he ſay were he now alive and beheld our extravagance *? Wo to the people who are not contented with the productions of their native country!

* This obſervation of the author does not diſplay much penetration. Commerce is the bond which unites the moſt diſtant nations with each other. Without trade our artiſts and manufacturers would have much leſs employment; and much leſs opportunity would be afforded them for exerciſing their ingenuity and invention. Ignorance and want of mental culture prevail in all thoſe countries which are contented with their own productions. Providence requires more general benevolence, and leſs ſelfiſhneſs among men; and the only means for accompliſhing that end, are the arts and manufactures, navigation and trade. They are indeed ſhamefully abuſed; but the friends of humanity ought to cheriſh a hope, that good will one day ariſe from this evil. *F.*

CHAP.

CHAPTER XI.

Medicine and Botany of the Indians.

DISEASES prevail at the north pole as well as in the torrid zone; but thoſe to which the Eſquimaux, Greenlanders, and other northern tribes are ſubject, are for the moſt part different from thoſe common between the tropics. Cold concentrates the vital ſpirits, ſtrengthens the nerves, and cauſes heat, the proper vital power, to be accumulated in the interior parts; ſo that the body acquires a ſolid conſiſtence, becomes ſtrong and well-conditioned, and can bear all hardſhips without injury. It is attended, however, with this conſequence, that it attracts the moſt dangerous diſeaſes; creates violent, deep-rooted paſſions; blunts the judgement; and, if I may uſe the expreſſion, involves it in dark clouds: though it cannot be denied that the mind thereby acquires a certain firmneſs, obtains dominion over itſelf, and is enabled to act with more caution. Heat, on the other hand, makes the body tender, and the nerves weak; gives more play to the human mind, and particularly the imagination; inflames the paſſions, and brings on diſeaſes; but the former ſoon ſubſide, and the latter are ſeldom dangerous.

I ſhall not here examine whether the aſſertion, that mankind increaſe no-where ſo much as in cold countries, be well founded; but it is certain that they never thrive better than under a temperate climate. If the heat at the equator be ſcarcely ſup-

portable in the day-time, the nights, on the other hand, are more refreſhing and pleaſanter; and as they are equal to the days in length, the inhabitants are ſufficiently indemnified for the oppreſſion of the latter *. I cannot, therefore, agree with that French philoſopher, who aſſerts that a ſix months reſidence at the north pole could be much eaſier endured than one of three at the equator, where, at certain hours of the day, the heat is moderated by a freſh cooling breeze. As long as the effects of nature do not contradict each other, ſo long will this principle be juſt, that men live much more agreeably under a mild climate, than in diſtricts which are ſeldom viſited by the benign influence of the ſun. This is proved by many circumſtances, and particularly by the emigrations of the Cimbri, the Huns, the Teutones, and the Marſi †, who, leaving

* In the obſervations with which the author begins this chapter, he hazards aſſertions very erroneous. The intenſe heat in the tropical regions is deſtructive both to men and to animals. At Calcutta, which lies at a conſiderable diſtance from the line, wild pigeons ſometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labour, ſuch as writers in the ſervice of the Eaſt India Company, whoſe correſpondence often will not admit of delay, ſit naked immerſed up to the neck in large veſſels, into which cold water is continually pumped by ſlaves from a well. Such a country cannot be favourable to health or longevity. What are properly called the northern regions, are alſo a wretched and melancholy reſidence for the human race. It is only a moderate climate, ſuch as that of Greece, Italy, and other countries lying under the ſame latitude, that can exalt men's ideas, and produce the utmoſt degree of happineſs. Theſe gave birth to thoſe illuminating rays which have contributed to the improvement of the human mind; and which, diffuſed thence to colder climates, ſtill exerciſe their beneficent influence. *F.*

† How the Marſians, a people long ſettled in Italy, ſhould be here introduced among the Cimbri, the Teutones and the Huns, is to me incomprehenſible. They inhabited their country ſo long that they might be conſidered as the firſt people by whom it was cultivated.

ing their unhoſpitable regions of the north, expoſed to exceſſive cold, over-ran other countries lying more towards the ſouth. The caſe was the ſame with the Turks, who, about the year 625, emerged from Scythia and Tartary; proceeded always further towards the eaſt; and at length, after long and bloody wars, made themſelves maſters of Conſtantinople, in 1452. Theſe, and other circumſtances of the like kind, ſufficiently confirm what I have ſaid in regard to diverſity of climate, and its influence on man.

It is an inconteſtible truth, that the ſtrength or weakneſs of a people depends, in a great meaſure, on theſe cauſes; and Hippocrates was ſo much convinced of the juſtneſs of this aſſertion, that he affirmed one might diſcover by a man's countenance under what climate he was born, and to what country he belonged *.

The diſeaſes which prevail among the inhabitants of the ſouthern part of India, that is, of *Ma-*

cultivated. Their hiſtory may be ſeen in a very ſcarce book, entitled *Mutii Phœbonii Marſi Hiſtoria Marſorum*, Napoli 1678, 4to. *F.*

* On this very juſt aſſertion of Hippocrates, which is confirmed by Camper, ſome of our modern philoſophers have founded their ſyſtem of different races; according to which, the negroes are incapable of poſſeſſing moral qualities, and exhibit certain proofs of it in their looks. I have, however, ſeen thouſands of theſe men, againſt whom ſo partial a ſentence has been paſſed, and could obſerve nothing of the kind in their countenances, which often diſplayed great benevolence. Climate, manner of life, clothing, food, and other circumſtances alter the ſoft parts of the body, as well as the features of the face; and the ſolid parts even, from the ſame cauſes, aſſume gradually a different form. Thus whole tribes acquire a peculiar caſt of viſage; and the ſhape, ſize, and turn of the body become changed. But this cannot deſtroy the powers of the mind, the paſſions, and the moral qualities, which alone conſtitute the character and the valuable part of man. *F.*

labar, *Canara*, *Maïſſur*, *Madura*, *Tanjaur*, *Marava* and *Parava*, are as follows:

Shralanòva, the wind-colic.
Sanivali, nervous cramps and convulſions.
Adisàram, flux or dyſentery.
Calladapa, the gravel and ſtone.
Grahanni, the bloody flux.
Mujali, a kind of gout.
Kaſzalapani, St. Anthony's fire, with feveriſh ſymptoms.
Pani, violent fever.
Tridoſhagioram, the fever which has three bad properties; that is, the violent fever.
Mallampani, a fever that laſts only one day, and is occaſioned by a certain wind which blows from the Gauts.
Vidàtapani, the continued fever.
Dnnaràdenpani, the tertian fever.
Nàlampani, the quartan fever.
Kſhaja, phthiſis.
Ragiakſhaja, conſumption of the lungs.
Nirvàſzicia, involuntary emiſſion of urine.
Pramèham, *Gonorrhœa benigna*.
Aadram, the hemorrhoids.
Mahòdoram, the dropſy.
Kamala, the jaundice.
Sannhi, phrenſy combined with convulſions.
Velupa, or *Cuſhtam*, leproſy.
Nirtiripa, or *Nircomben*, an inteſtinal colic, which proceeds from cold. This diſeaſe is in common called *Mordexim*, of which Sonnerat drolly enough makes *Mort de chien*, dog's death. In the months of October, November and December it prevails much on the coaſt of Malabar; for about that period certain winds blow

blow from the Gauts, and carry with them a multitude of nitrous particles.

Aſtiſràva, an inflammatory diſeaſe which affects the whole body, and conſumes the marrow of the bones.

Ciardhi, vomiting which proceeds from bile or other cauſes.

Ractapittam, bilious fever, which is commonly followed by a flux of blood and putrid matter.

Tipolla, burning ulcers on the exterior part of the body.

Maſuri, the ſmall-pox; a diſeaſe which in India is exceedingly infectious, and ſweeps off prodigious multitudes.

Ciori, the itch.

Arbuda, cancer.

Ceravarpa, an ulcer, the fetid ſmell of which attracts the ſnake *Cera*. This ſnake, however, is not poiſonous.

Araklèſham, buboes.

Sannivàdam, apoplexy.

Engal, aſthma.

Ciuma, cough.

Thoſe who read this catalogue of diſeaſes with attention, will find that the greater part of them proceed either from too great heat, or from catching cold. Some kinds of boils and ulcers, which break out on the legs during the rainy ſeaſon, are difficult to be cured; while there are others, on the contrary, which cannot be healed during the ſummer. The women, who lead an indolent life, and do not take ſufficient exerciſe, are tormented with convulſions, ſpaſms, and other hyſteric ſymptoms. I have often ſeen ſome of theſe women ſtart ſuddenly up in the middle of maſs, when the bell was rung; run up and down in the church, and begin

to dance as if frantic. Thoſe who were not acquainted with the cauſe of this ſingular behaviour, and did not know that it proceeded from hyſteric affections, might have believed that the women were poſſeſſed by the devil. After jumping and capering for ſome time, the blood reſumed its former circulation; the corrupted juices, which had occaſioned the ſtoppage, were in part thrown off by perſpiration; the nerves recovered the neceſſary tone, and the women became tranquil and eaſy. This kind of dance is called *Tullunu;* and the agitation of the body occaſioned by it is named *Tullel*. Such perſons ſhould be made to beat unſhelled rice; bark and the cold bath ſhould be preſcribed for them; and they ſhould, above all, be cautioned to avoid every thing that tends to diſquiet or diſturb the mind *.

People who complain of a weakneſs of the ſtomach and nerves are accuſtomed in the morning to chew a little opium, which they ſay ſtrengthens the nerves and promotes digeſtion. This cuſtom, however, is in reality highly pernicious; for thoſe who acquire a habit of chewing opium can never renounce it; and if not ſupplied with it, they ſuffer horrid pain; fall into fainting fits, and lie as if dead. I was acquainted with ſeveral perſons who always, at table,

* The ſedentary mode of life which prevailed among the higher claſſes of the Grecian women formerly occaſioned diſeaſes of the like kind. In the hiſtory of the Argives, about the time of Megapenthes, we find that their women, on account of their ſedentary life, occaſioned by their ſpinning, weaving, embroidering, and other labours of the like kind, and perhaps alſo by impure air in confined apartments, and by the uſe of wine, brought on diſorders which had ſome reſemblance to the real *Tarantiſmus* (not that occaſioned by the bite of the tarantula). Bias, and Melampus the ſon of Amythares, were celebrated for curing this diſeaſe. Muſic and ſongs ſung by handſome young men, kind treatment, and perhaps alſo dancing, brought back to Argos all the women, who had wandered to the foreſts and mountains. *F.*

took

took a ſmall doſe of opium, and yet enjoyed good health. It mitigates the too great fermentation of the animal juices, as well as too great tenſion of the nerves, againſt which, in this hot climate, it is impoſſible to uſe too many precautions. For this reaſon the Mahometans, who, as is well known, have a plurality of wives, are accuſtomed to employ opium when they wiſh to enjoy the company of their females, leſt the impulſe of nature, being too ſtrong, ſhould prove prejudicial to health. However uſeful opium may be under ſuch circumſtances, its effects are highly dangerous when a large doſe of it is taken diſſolved in lemon juice, or any acid ſolvent. When prepared in this manner it renders men bloodthirſty; converts them into ſavage beaſts; and inſpires them with ſuch fury, that they would rather ſuffer themſelves to be cut to pieces than give up the weapon which they have in their hand. The deſperadoes who allow themſelves to be intoxicated by opium, diſſolved in this manner, are called *Ammochi*; and are either Nairs or Mahometans, who have reſolved to ſacrifice their lives to ſerve their king, their country, or any perſon whoſe cauſe they have undertaken to eſpouſe *.

Formerly there were a great many of theſe *Ammochi* on the coaſt of Malabar; but ſince the king of Travancor prohibited the natives from drinking coco-nut brandy called *Tàgara*, to ſmoke *Cangiàva*, and to uſe opium prepared as above mentioned, ſuch ravenous animals in the human form have become uncommon; and ſhould any one venture, in ſo horrid a manner, to diſturb the tranquillity of the public, he would be inſtantly puniſhed with death. Some perſons, however, who were at *Cia-*

* See *Lettre à M. Sonnerat à l'Iſle de France, de l'Imprimerie Royale* 1784, chap. vi. p. 102.

vacàda during the war againſt Tippoo, aſſured me that they had ſeen ſeveral *Ammochi* among his troops; but it is certain, beyond a doubt, that he forbade the uſe of opium to his ſoldiers, becauſe the *Ammochi* in their fury ſpare neither friend nor foe, but deſtroy every perſon who comes in their way. The beſt method of being ſaved from theſe inhuman wretches is to throw ſand into their eyes. The *Cangiava*, or leaves of the *Bangue*, a plant of about five or ſix feet in height, which are ſmoked inſtead of tobacco, produce the ſame effect as opium, and render men quite frantic *.

The venereal diſeaſe is very little known in the interior parts of India. As the Indians are remarkably attentive to cleanlineſs, and as both male and female live with the greateſt temperance, uſe food eaſy of digeſtion, are in continual perſpiration, waſh the parts of ſex three times a-day, and adhere to other ſtrict regulations rendered neceſſary by the nature of the climate, this deteſtable diſeaſe has not been able to make much progreſs in the inland provinces. In the towns on the ſea coaſt, however, where there is a very great influx of foreigners, who indulge in every kind of diſſipation, and where the above ſalutary practices and regulations are almoſt entirely neglected, the venereal diſeaſe has greatly increaſed; but it prevails only among the low, contemptible caſts, and the Europeans, who are the original cauſe of this, as well as of all the other evils which the Indians have to complain of.

As the body, however, in this hot climate, is in continual perſpiration, the above diſeaſe may be eaſily removed, provided the patient employs, immediately on its appearance, attenuating and detergent

* The *Bangue* is nothing elſe than our hemp, the leaves of which, when ſmoked, have an intoxicating quality. *F.*

medicines.

medicines. The moſt effectual is the *Velladamba*, or ſarſaparilla. From this wood the Indians prepare a decoction, which is ſweetened with a little ſugar; and if from two to three pints of it be given to a venereal patient, before the diſeaſe has acquired much ſtrength, he will be ſoon cured. This diſeaſe would be much leſs deſtructive, in general, were ſuitable remedies uſed in proper time. Boerhaave, a man whoſe name I cannot ment on but with the utmoſt reſpect, ſays expreſsly that the venereal diſeaſe is far from being ſo dangerous in India as it is in Europe *.

Far more dreadful are the conſequences of the before-mentioned inteſtinal colic, called by the Indians *Shani*, *Mordexim*, and alſo *Niomben*. It is occaſioned, as I have ſaid, by the winds blowing from the mountains, which carry with them a great many nitrous particles, and which commonly commence immediately after the rainy ſeaſon, when the wet weather is ſucceeded by a great heat and continued drought. On the coaſt of Malabar this is the caſe from the beginning of October till the 20th of December; and on the coaſt of Coromandel in April and May. People are then liable to catch colds; and the conſequence is, that malignant and bilious ſlimy matter adheres to the bowels, and occaſions violent pains, vomiting, fever, and ſtupefaction; ſo that perſons attacked with this diſeaſe die very often in a few hours. It ſometimes happens that thirty or forty perſons die in this manner, in one place, in the courſe of a day, unleſs ſpeedy relief be adminiſtered. The bitter eſſence, *Droga amara*, which I have mentioned in the beginning of the preſent work, is the beſt remedy for this colic; as it opens the pores, thins the juices,

* See *Tractatio medico-practica de Lue Venerea, Hermanni Boerhaave*, Lugd. Bat. 1751.

counteracts

counteracts the effects of the ſaltpetre, warms the body, brings on perſpiration, and, in that manner, inſpires it with new life. In the year 1782 this diſeaſe raged with ſo much fury that a great many perſons died of it. The above eſſence is pretty dear; and it was not poſſible to procure it in ſuch quantity as to ſupply all the patients. In its ſtead, therefore, we employed *Tàgara*, coco-nut brandy, diſtilled over horſes dung. All thoſe recovered to whom this beverage was given, but the reſt died in three or four hours. This circumſtance made ſo much noiſe among the Pagans, that the fame of our medicine, and the cures it performed, was ſpread as far as Cochin. When the phyſicians of the Dutch Eaſt India Company at that place, Meſſrs. Martinfard and Errik, were informed of this circumſtance, they not only gave our medicine their approbation, but even employed it in their practice.

The tertian fever is eaſily removed by a decoction of *Veppa*, or Malabar china *. *Veppa* is the name of a tree which has a very bitter bark, and green prickly leaves, which are alſo exceedingly bitter. It grows on dry, ſandy ſoil, without any culture or care. The decoction is prepared from its leaves, which are called *Veppela*. The property of this tree is well known to the Brahmans; but the common people have very little knowledge of it.

The *Kàcil*, or inflammation connected with the *Gonorrhœa benigna*, is removed by means of rice-water, mixed with a little ſugar, and given to the patient to drink. Cold fomentation, and decoctions of bananas, milk, ſalt petre, and other ſoftening, cooling and diuretic medicines are alſo pre-

* From the name Malabar china, I ſuſpect that the *Veppa* is the *Swietenia febrifuga*, ſive *rubra*, lately made known by Dr. Roxburgh. *F.*

ſcribed.

ſcribed. This malady is very prevalent on the coaſt of Malabar.

All theſe diſeaſes, which proceed from a decompoſition of the animal juices, enervate the Indians at an early period, and haſten their diſſolution.—They die, almoſt without any pain, in the ſame manner as conſumptive perſons; and become extinct like a lamp which has no longer oil. At the moment of their death no contraction is obſerved in their features, no convulſive throbs, and they never whimper or complain, like ſo many of the Europeans, who quit the world in the moſt painful manner imaginable. Many of the women loſe their lives the firſt time they bring forth.

The ſmall pox, a diſeaſe which in India is highly infectious, commonly makes its appearance in Malabar after the rainy ſeaſon; that is, in December and January and the months following. Thouſands are ſwept off by it every year. At the periods when it prevails, parents abandon their children, and children their parents; for this diſeaſe, as already ſaid, is ſo infectious and dangerous that people can never be too much on their guard againſt it. To this may be added, that the Indians are not capable of forming a proper judgment reſpecting the ſymptoms, and conſequently treat their patients in a very improper manner. The doors and windows are ſhut, that the patients may not be expoſed to the ſmalleſt breath of cool air, and heating things alone are given them. The moſt common medicines employed in this diſeaſe are ſugar, boiled onions, the urine of a healthy child, coriander-ſeed, boiled rice, green pepper, *carambola* leaves *, onion-juice, and other things of the like kind, partly uſeleſs and partly pernicious. The object of them, however, is to expel the poiſon from the body; but

* Perhaps the *Averrhoa carambola* LINN. *F.*

they

they never ſuffer it to ripen properly; and they preſcribe for the patient neither emollient nor cooling things, which would tend to allay the internal heat, and to moderate the ferment of the animal juices. Rice-water and freſh air would be far more proper; but the Indians are obſtinate in adhering to their deep-rooted prejudices, and therefore all attempts to perſuade them are in vain.

India alone contains more medical writings, perhaps, than are to be found in all the reſt of the world. As printing has never been introduced here, all hands are employed in copying manuſcripts, and particularly ſuch as relate to the prolongation of human life, viz. medical and botanical. The greater part of the Indian manuſcripts preſerved in the library of the late king of France, thoſe of the *Propaganda* and Mr. Samuel Guiſe, and in the Borgian Muſeum, conſiſt of works of this kind. The often-before-mentioned Dictionary, *Amaraſinha*, under the head *Auſzadhivargga*, that is, Claſs of the Simple Medicines, gives the names of above three hundred herbs and plants uſed in medicine. Thoſe who wiſh to be convinced of the multitude of articles that occur in the Medicine and Botany of Malabar, need only recur to the work publiſhed at Amſterdam, in the year 1689, under the title of *Hortus Malabaricus*. Both theſe ſciences were cultivated in India above three thouſand years ago, and at preſent give employment to a great number of people. When a phyſician is ſent for, you are ſure to be viſited by five or ſix. There are even boys who poſſeſs an extenſive knowledge of botany; and this is not ſurpriſing, as, from their earlieſt years, they are made acquainted with the nature of plants, and their different properties.—Did the religion of the Indians allow them to diſſect animals and ſtudy anatomy, they would certainly attain to great proficiency in medicine; but

as theſe are ſtrictly forbidden, it may be readily conceived that the above ſciences can make very little progreſs. I have, however, ſeen inſtances of Malabar phyſicians curing patients who had been totally given over by the Europeans. The Malabar phyſicians, in general, are ſuperior to moſt Europeans in the knowledge of ſimples. Among thoſe which they employ in their cures, the following are the moſt worthy of notice:

Veppa, the Chinchina tree, which has been mentioned already. In the Samſcred language it is called *Nimba*, in the Tamulic *Aipu*, and in Portugueſe *Amargozeira*. There are two kinds of it: one of them, which has a black appearance, is called *Karinveppa;* the other, with green prickly leaves, which have an exceedingly bitter taſte, is known under the name of *Aryakarinvepa*. The latter, properly, is that which produces the real Malabar china. The bark of this tree, however, is employed by the Indians only in caſes of neceſſity; for a decoction of the leaves, if the coarſer parts which ſubſide to the bottom of the veſſel be uſed, produce as powerful an effect. The Brahmans are accuſtomed to prepare, from the juice of theſe leaves, what they call *Karil;* that is, a ſauce which they eat with their rice. This medicine is of excellent ſervice in tertian fevers, in caſes of worms, and in all diſorders ariſing from indigeſtion and weakneſs of the ſtomach and nerves. If the green leaves be bruiſed, and applied to wounds or ulcers of a long ſtanding, they cleanſe them, and prevent them from ſpreading or becoming cancerous. In a word, they anſwer the ſame purpoſe as the china bark, and in much ſhorter time, becauſe more power is contained in the juice of the leaves than in the woody parts of the ſtem and the branches. The properties of this tree being therefore

fore ſo nearly allied to thoſe of the real china, which grows in America, the Indians can very well diſpenſe with the latter, eſpecially ſince it loſes much of its virtue by long voyages, as the ſaline volatile particles it contains evaporate by the way.

The nettle *Codituva*, as the Brahmans ſay, is an excellent remedy to purify and thin the blood; to expel the gout, leproſy, and malignant fevers; and to check coughs connected with ſpitting of blood.

Avanaka, the ſo-called wonder and croſs tree, in Portugueſe *Figueiro d'Inferno*, bears a fruit which by expreſſion yields a very ſalutary oil. It purifies and ſweetens the blood, diſſolves the corrupted juices, expels worms, and is of excellent ſervice in the ſciatica.

Ulatunwera, the root of the tree *Ulam*, is an effectual remedy for the jaundice. It cleanſes the urinary paſſage when obſtructed by ſlimy accumulations, and cures the *Gonorrhœa benigna*. In the latter caſe the root is adminiſtered after it has been pulveriſed and mixed with ſugar and milk.

The *Ulam*, in Portugueſe *Pareira brava*, is that kind of large ivy which bears very ſmall fruit, encloſed in ſmall huſks like thoſe of the coffee-berry. Its root only is officinal *. The *Ulam*, however, muſt not be confounded, as it has been by ſome, with the *Vallicàgneram*, which grows alſo in Malabar. Geofroy has given a particular deſcription of this plant in his *Materia Medica*, where it occurs among the exotics.

Konna, the *Caſſia purgans*, carries off bile, purifies the reins, and is of a cooling nature; at leaſt we are told ſo by the Brahmans.

The areca-nut, bananas, the coco-nut tree, the *Mava* or *Mangueira*, the *Kaja*, *Ciamba*, *Plava*, and

* Perhaps the root of the *Ciſſampelos pareira* L.

Papamaram,

Papamaram, have been deſcribed by Gemelli Careri, in the third part of his Travels round the Globe, where figures of them may be ſeen.

The *Nellimaram* is a large tree which bears the ſo-called *Emblis*, a kind of plum uſed alſo in medicine, and in the Malabar language called *Nellika*. Its chief property, according to the natives, is, that it carries off the bile and ſlime which give riſe to moſt of the diſeaſes in India. It is cuſtomary to pickle theſe plums, and to eat them with rice *.

Karuvà, or *Ilavanga*, is the name of that tree the bark of which is the *Caſſia lignea*, or wild cinnamon †. It is of the ſize of a large European plum-tree, and has ſmooth green leaves, which are ſomewhat pulpy, and emit a ſtrong ſmell. They are uſed in India as we uſe cinnamon. This Malabar cinnamon-tree grows without any nurſing or care, and, were it cultivated, would approach near to that of Ceylon. The Dutch, however, do not wiſh it to thrive, and extirpate the trees in Malabar wherever they find them, in order that their cinnamon, which grows in the iſland of Ceylon, may not become of leſs value.

Muringa, is the name of a tree which is highly valued by the inhabitants on the coaſt of Malabar. In the Arabic it is called *Moriaben*, and in Perſian *Tamen Guzarat Trerida*. Its leaves, as well as the fruit, both of which are very ſmall, are eaten with rice. They are ſaid to cure the cholic, and expel poiſon. However this may be, it is certain that they

* This kind of plums are produced by the *Phyllanthus Emblica* L.

† See Rheede *Hort. Malabar.* vol. i. t. 57. What the author here ſays is incorrect. The wild cinnamon is the bark of the *Karuvà*, and is the *Laurus Caſſia* L. On the other hand, the true *Caſſia lignea* is the *Katou-Karuà* in the *Hort. Malab.* vol. v. t. 53, and the *Laurus Malabathrum* L. *f.*

afford

afford a wholeſome kind of nouriſhment. I ſeveral times cauſed ſoup to be made of the leaves as well as fruit of this tree, and always found it of benefit *.

The only Malabar plant which I can with certainty call an antidote of poiſon is a ſhrub, about three or four feet in height, named *Alpam*. The root is pounded, and adminiſtered in warm water to thoſe who have been poiſoned. A Malabar proverb ſays: *Alpam agatta, Veſzam poratta;* As ſoon as the Alpam root enters the body, poiſon leaves it. I muſt, however, confeſs, that the Theriac of Andromache (*Theriaca di Andromaco*) is much more powerful.

The Indian ſaffron, in the Malabar language is called *Magnel*, in the Portugueſe *Acafrao Indico*, and in the Samſcred *Kunkuma* †. The Europeans employ this plant, which has yellow leaves, merely for dyeing; but the Brahmans aſcribe to it the property of curing the itch and the gout, extenuating the juices, and purifying the ſkin from all ſpots ariſing from ſcorbutic acridities.

The ſenna-tree, *Caſſia Senna*, is called in the Malabar language *Nilavague*, and grows in the mountainous diſtricts of Cape Comari. Its leaves, it is well known, are employed as a purgative.

Panicurca, the Malabar *Meliſſa*, in Portugueſe *Cidreira Malabarica*, has broad, thick, round, prickly leaves, and is therefore very different from that of Europe. It however poſſeſſes the ſame power and properties; that is, it ſtrengthens the head and ſtomach, and is to be recommended, in particular, to thoſe ſubject to hyſteric affections ‡.

* In the *Hort. Malab.* vol. vi. p. 19. and in the Syſtem *Guilandina Moringa* L. *F.*

† Amomum Curcuma LINN.

‡ Perhaps the *Meliſſa officinalis* L. or our common balm. *F.*

Kadelſalada,

Kadelſalada, dandelion, in Portugueſe *Almeyrao*, is, as is well known, a plant of a detergent nature, and purifies the blood.

Tottavàdi is the name of the ſenſitive plant, as it is called, which, as ſoon as touched, contracts itſelf together *.

Vayambu, in Latin *Acorus*, and in Portugueſe *Dringo*, the ſweet-flag, grows on the coaſt of Malabar, in ponds and ſtagnant water. It has long green leaves, and a very aromatic root †.

The Scorzonera root is called in the Malabar language *Cindaveli*, and in the Tamulic *Nirvàlikilanga*. The Indians boil it: they preſerve it alſo, and eat it with their rice.

In order that I may not be too prolix, I ſhall here give a liſt only of ſeveral plants and vegetable productions which I ought not to omit.

Perumciragam, Lat. *Fœniculum*, Port. *Funcho*, fennel.

Velladamba, ſarſaparilla, of which there are two kinds, one with white flowers and the other with red. The latter is the Malabar ſarſaparilla.

Cerupula, Lat. *Saxifraga*, ſaſſafras.

Muſzelcevi, Lat. *Sonchus*, Port. *Seralha*, lettuce.

Manelcira, Lat. *Portulaca ſilveſtris*, Fr. *Pourpier*, purſlain.

Codaven, Lat. *Cochlearia*, Port. *Rabaça*, ſcurvy-graſs.

Pramì, or *Caipacira*, Lat. *Naſturtium fontanum*, Fr. *Creſſon*, water-creſſes.

Cáttutrtáva, Lat. *Ocymum thyrſiflorum*, the herb baſil.

Pandila, Lat. *Trifolium pratenſe*, purple trefoil.

* This ſenſitive plant, according to every appearance, is a *Mimoſa caſta* LIN. *F.*

† The *Vayambu* of Rheede, *Hort. Malab.* vol. xi. t. 60, is the *Acorus calamus* LIN. *F.*

Gurgul, Lat. *Scammonia*, ſcammony bindweed.
Panna, Lat. *Polypodium*, common polypody.
Irattimadhiram, Lat. *Glycirrhiza*, liquorice.
Puliàrila, marſh trefoil.
Manday, Lat. *Eupatorium*, liver-wort.
Mandàram, Lat. *Admirabilis Malabarica*, Port. *Fula de Merenda*.

Cattàſha, Lat. *Aloes*, Port. *Herva bàboſa*, Arab. *Saber*, the aloe.

Màdalam, Lat. *Arbuſtum mali Punici*, Port. *Romoeira*, the pomegranate tree.

Pavaca, Port. *Momordica*, the garden balſam.—Plants of it are called, in the Malabar language, *Pàvel*.

Kiſzanelli, Lat. *Milleſolium*, common yarrow.
Makipuva, Lat. *Abſynthium*, wormwood.
Ceruciaca, the annanas.
Cannati pauna, or *Madilpanna*, Lat. *Adiantum*, Port. *Avenca*, maiden-hair.
Ciragam, Port. *Erva dolce*, aniſe.
Velluram, Port. *Malvaiſco*, mallow; an emollient medicine, which is of great ſervice.

Orumbulicica, Port. *Salbao Canarin*, is a tree, the fruit of which anſwers the purpoſe of our ſoap. The natives of Malabar employ it for waſhing, not only their bodies, but alſo their clothes.

Curantotti, a plant about a palm in height, from the root of which is prepared a decoction ſaid to be uſeful in the gout, cough, gonorrhœa, flatulency, and feveriſh affections. This decoction muſt be mixed with ſugar and milk.

Ellacalli, Lat. *Euphorbium*, ſpurge; a very ſharp and powerful medicine, which properly ought to be prohibited.

Ciangupuſham. The root and leaves of this plant are uſed as a decoction for the gout, cholic, and poiſon.

Calumba, a yellow root, known as a certain remedy for the tertian fever, pain of the ſtomach, and poiſon. It promotes alſo the menſes and parturition. It has an exceedingly bitter taſte, and is given in wine. I ſuſpect it to be the ſame root as that called *Vallicàgnaram*.

Cumbula, a large tree, the root of which expels the gout, and carries off bile.

Ciaca, the largeſt of all the fruits produced on the earth, for one of them is almoſt more than a man can carry. It grows on the *Plàva* tree, the wood of which is in the inſide yellow. It has been deſcribed by Gemelli Careri and other authors. The raw ſeeds of this fruit have a ſtrong aromatic ſmell, and are called *Ciacacuru*: a decoction of them excites venery.

Trigolpaconna is the Malabar name of a detergent kind of *Turbith*.

Cagnaravera is the root of the tree *Solor*.

Parutti is the name given to that tree which produces cotton.

Caruppa is the name of opium.

Umana, Lat. *Datura*, Port. *Dutro*, is a plant with a dark blue flower, containing a ſeed, which, if given to any perſon to drink in wine or water, excites involuntary laughter, clouds the underſtanding, occaſions dimneſs of ſight, and at laſt brings on ſleep. Female libertines are accuſtomed to give this beverage to their huſbands or lovers, that while theſe guardians of their chaſtity are loſt in ſtupor, they may gratify their ſcandalous paſſions at freedom and without reſtraint. This plant has been deſcribed by Father Schott, in the Appendix to the ſecond part of his *Phyſica Curioſa*, which is entitled *De Mirabilibus Miſcellaneis*. I was acquainted with a Frenchman at Cochin, who, having

ing been impriſoned and condemned to the gallows, ſwallowed ſome of theſe ſeeds with a view to avoid the ſhame of his puniſhment. The conſequence was, that he loſt his ſenſes, and fell into a deep ſleep, which in three days carried him into eternity. This event may ſerve as a proof that too ſtrong a doſe of theſe ſeeds proves mortal.

Tettamperel is a fruit of the ſize and figure of hare's dung. When put into a veſſel which contains muddy water, it purifies it in ſuch a manner that all the unclean ſlimy particles inſtantly depoſit themſelves at the bottom, and the water becomes clear and bright. The ſame effect is produced when a branch of the tree is put into a pool or muddy well. I ſhould have doubted the truth of this circumſtance, had I not ſeveral times ſeen it with my own eyes. I have ſtill in my poſſeſſion one of theſe fruit, and can perform the experiment when I pleaſe.

Bhudianarti, in Portugueſe *Pau de merda* or *Pau ſujo*, is a kind of wood, of a dark red colour, which ſmells like human dung. By way of amuſement, people in company ſometimes put a piece of it ſecretly into the pocket of ſome one unacquainted with its properties, in order to divert themſelves with his embarraſſment. It has a great ſimilarity to *Aſſafœtida*, called in the Malabar *Cayam*, or *Hingu*, with which the natives are accuſtomed to ſeaſon their boiled rice.

Of the banana fig, one of the moſt valuable of the Indian fruits, there are four different kinds, viz. *Cannpala*, the hollow fig; *Cadalipala*, or *Puvancà*, the garden-fig; *Eràden*, the ſugar-fig, ſo called on account of its ſweet taſte; and *Nendaracà*, the roaſting fig, which cannot be eat raw.

The *Pála*, or proper Indian fig tree, has been very

very incorrectly described by Pliny in his Natural History *. He evidently confounds the *Pála* with another tree called by the Portuguese *Arvore de raiz*. This tree rises to the height of the common chestnut-tree, but throws out from its branches a number of fibres, which become so long that they at last hang down to the ground, where they take root and produce other trees of the same kind perfectly similar to the parent-tree. In this manner they continue till from one tree there at length arises a whole forest. Certain travellers are, therefore, not in the wrong, when they assert, that, in India, there are trees under which a thousand men might find shelter. The Indians are accustomed to plant such trees in the neighbourhood of their temples or pagodas, that they may defend the people when assembled from the rain and the sun. I saw several of these trees at *Tiruvandaram* and *Ciranga*, and could not help being wonderfully struck with this singular *lusus naturæ*. The Europeans settled on the coast of Malabar call this *Arvore de raiz*, the pagoda-tree. It has been described by Nierenberg in his Natural History †.

It cost me immense labour to collect this numerous catalogue of simples, and to add their Malabar, Latin, and Portuguese names; but it will perhaps enable those fond of botany to form some idea of the knowledge of the Indians in that branch of science. The sources I employed, besides my own experience, are the Dictionaries of Hanxleden, Viscoping, and Pimentel; the Herbarium of Father Feraz; and a manuscript containing observations by many regular physicians and botanists, natives of the coast of Malabar. To those acquainted

* Lib. xii. cap. 5. † Lib. xiv. cap. 38.

with the appellations of the European ſimples and vegetables, and the purpoſes to which they are applied, it will not be difficult to learn the Malabar botany; but without ſuch knowledge it will indeed be impoſſible to ſtudy it with advantage.

The intelligent reader will readily obſerve that the Indians have made much more progreſs in botany than in mineralogy; becauſe they prepare the greater part of their medicines from vegetables. This method correſponds very exactly with the ſyſtem of Hippocrates. As a proof, one needs only recur to the ſecond book of that phyſician, *De Diaeta*, where he treats of the powers and properties of vegetable and animal food, but paſſes over the mineral kingdom entirely. Medicines prepared from the laſt are for the moſt part, in India, attended with very dangerous conſequences; becauſe, in general, they are not only far leſs ſuited to human nature, but affect, in a very extraordinary manner, the weak bodies of the natives. The method and preſcriptions of Van Swieten and Tiſſot are therefore almoſt impracticable in thoſe climates. On the other hand, I know, from certain experience, that ſeveral phyſicians of Cochin, who followed the preſcriptions of theſe two celebrated men, and ordered certain medicines in ſmall doſes, no longer employ them with confidence. The Indians never take an emetic or purgative without cauſing the phyſician to preſcribe ſomething for them by which the too violent effects of the medicine may be checked. They abhor phlebotomy, and employ only cupping; but this even very ſeldom. They are accuſtomed alſo never to pay the phyſician until they are completely freed from their diſeaſe. This is an excellent method to guard againſt the ignorance and quackery of thoſe pretenders who ſometimes prolong a diſeaſe merely

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that they may extort more gold from their patients. When a Malabar phyſician fails of a cure, the patient gives him a certain preſent, according to the trouble he has had; but he is under no obligation to pay him fully. In antient times the medicines of the Indians conſiſted chiefly, according to the teſtimony of Strabo, in regularity, temperance, and the choice of food. This is exactly the doctrine of Hippocrates.

CHAPTER XII.

Author's Voyage to Europe.—Some Account of the Iſland of Ceylon.

ON the 12th of March 1789 I embarked at Cochin in order to return to Europe, that I might proceed to Rome and deliver the letters which I had received from the procurator of the Miſſionary Eſtabliſhment on the coaſt of Malabar, and from the agents appointed by the *Propaganda* for its correſpondence with the Chriſtians of St. Thomas. The ſhip in which I took my paſſage was the Calypſo frigate of thirty guns, having on board three hundred and forty perſons, partly ſeamen and partly marines. This veſſel was commanded by Count Kergoriou Loemaria, knight of the order of St. Louis, and member of that alſo which was inſtituted by the American congreſs *; a man who acquired great honour by his conduct in the American war when he commanded the Juno frigate. The Calypſo had been ſent out to protect the French trade in India, accompanied with the Aſtræa, Meduſa, and Penelope, the laſt of which was loſt at the Cape of Good Hope. The commodore of the whole ſquadron was M. St. Riveul. As this gentleman was, at that time, on board the Meduſa frigate, in the road of Cochin, my friend Count Kergoriou procured from him permiſſion for

* The author probably here means the order of Cincinnatus. *F.*

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me to return to Europe in his veſſel, at the expence of Louis XVI. king of France.

We directed our courſe towards Cape Comorin, called in the Malabar language *Comari*, or *Canyamuri*, which we ſailed paſt two days after, on the 14th of March. The pleaſure we enjoyed in this agreeable paſſage, and the beautiful proſpects with which our eyes were gratified, can hardly be deſcribed. Having kept as cloſe to the land as poſſible, the whole coaſt of Malabar appeared before us in the form of a green amphitheatre. At one time we diſcovered a diſtrict entirely covered with cocoa-nut trees, and immediately after a river winding through a delightful vale, at the bottom of which it diſcharged itſelf into the ſea. In one place appeared a multitude of people employed in fiſhing; in another, a ſnow-white church burſting forth to view from amidſt the thick-leaved trees. Whilſt we were enjoying theſe delightful ſcenes with the early morning, a gentle breeze, which blew from the ſhore, perfumed the air around us with the agreeable ſmell wafted from the cardamom, pepper, betel, and abundance of aromatic herbs and plants. Towards noon, however, there aroſe a briſk gale, which ſweeping the ſurface of the ocean, haſtened the courſe of our Calypſo, and ſoon carried us beyond the view of this enchanting country.

On the morning of the 18th of March we caſt anchor in the harbour of Colombo, in the iſland of Ceylon, where we found two European ſhips, and one Savoyard, the owner of which was a French merchant named Le Fabre. M. Van de Graaf, brother-in-law of the often before-mentioned commandant of Cochin, M. I. G. van Angelbec, who was then governor of the Dutch poſſeſſions in the iſland of Ceylon, ſent to meet us his three ſtate carriages, one of which was deſtined for the commander of

our frigate, and the other two for the reſt of the officers. With this equipage we were conducted to a garden without the city, in which the governor-general, M. De Graaf, at that time reſided, and where an elegant breakfaſt had been prepared for us. For a few days after I had ſufficient time and leiſure to wander about through the iſland, in order to make obſervations on the nature of the country and its productions; but I had nearly experienced the ſame fate as a hundred other travellers who viſit both the coaſts of India, and who, for want of the neceſſary knowledge of the languages, are obliged to put up with the erroneous information they receive from poor fiſhermen and other ignorant perſons, which they afterwards, without reflection or proper examination, inſert in their journals. Such, indeed, would have been the caſe with me, had I not met with people in Ceylon who underſtood both the Malabar and the Tamulic languages, and who were able to gratify my curioſity. My reſidence there was, indeed, too ſhort to enable me to give a complete deſcription of the iſland; but I can certainly communicate ſome uſeful information on the ſubject: and if I enlarge it by what I have learned from Knox, Sonnerat, Spilberg, Coſſigny, and other travellers, I hope the reader will not think his labour loſt to peruſe it.

The iſland of Ceylon is called in the Samſcred language *Lanca*, or *Langa*; alſo *Ilam*, or *Salàbham*. The laſt word is compounded of *Sal*, true; and *Labham*, gain; conſequently ſignifies the land which brings real gain. The iſland of Ceylon is undoubtedly worthy of this name, becauſe a great many precious ſtones are found in it, and becauſe pearls are fiſhed up on its weſtern coaſts. The Samſcred appellation *Salàbham* ſeems to have given riſe to the corrupted name *Salica*, as it is called by Ptolemy, from

from which has been formed Ceylon. According to M. De la Tour, it lies in the latitude of 9° 15′, and the longitude of 77° and 78°. Towards the weſt it borders cloſely on the coaſt of Peſcaria; ſo that it is ſeparated from it only by the narrow ſtrait of *Manàr*, where there is the celebrated bridge of *Ràma*, called by the Europeans Adam's bridge. This bridge extends ſo far into the ſea, that people can paſs, in a very ſmall veſſel, to the ſo-called *Rama's Point*, on the coaſt of Peſcaria. Not far from the above-mentioned bridge of Rama ſtands the celebrated temple of *Ramanacoil*, in which the younger Bacchus, and alſo the *Lingam* or *Phallus* of *Shiva*, or the elder Bacchus, are preſerved. This bridge is ſtill more remarkable, becauſe it appears from the *Purana*, or ancient hiſtory of India, that Ceylon by its means was firſt peopled, as an Indian colony went to the iſland along that bridge, and introduced into it the Samſcred language, together with the Indian manners and cuſtoms. The names of different places, ſuch as *Moſelpati*, *Jafnapatnam*, *Terlipati*, *Villapati*, *Moltupati*, *Malpati*, *Palliacur*, and thoſe of various other cities and towns, evidently ſhew their Samſcred origin; for *Pati* ſignifies a town; *Patnam*, *Patana*, or *Patan*, a city; and *Ur*, an inhabited place.

As the wind, from whatever quarter it comes, has free room to play around this iſland, the air is always pure and ſalubrious. This advantage, and the great richneſs of the country gave riſe formerly to the fable that it was the place of Paradiſe, and that the inhabitants lived to the age of 200 or 300 years. The Indians have a tradition, that this iſland, in conſequence of a diſpute between the ſerpent *Vaſughi* and the god of the wind, was broken looſe from the mountain *Meru*, the habitation of the gods, and hurled into the eaſtern ſea, where it now lies. The

Pagans

Pagans believe, therefore, that this iſland is a part of Paradiſe; and this fable indeed, in ancient times, was conveyed from India to other parts of Aſia. Another fable, which forms the ſubject of the poem called *Ràmayàna*, and which relates to this iſland alſo, has been mentioned before.

Not far from the city of Candia, where the king of Ceylon generally reſides, is a river which flows down from one of the mountains. In the middle of this river the king has built a ſmall palace, where he ſometimes enjoys the cool air, and where are preſerved the valuable gems which the rain and ſtreams waſh down from the mountains. Pearls are found in the diſtrict of *Mannàr*, at the weſtern extremity of the iſland. This country produces the moſt beautiful elephants in all Aſia, together with a great many deer, wild ſwine, and different kinds of red and yellow birds not known in Europe. It yields too crops every year, the produce of which is ſufficient to feed all its inhabitants; but when the Dutch are at war with the king of Candia, they are obliged to procure their rice from Cochin on the coaſt of Malabar. They might raiſe coffee and pepper in Ceylon; but they cultivate neither of theſe articles, leſt the price of the Malabar pepper and the Batavian coffee ſhould be lowered, and attend merely to the culture of cinnamon, the ſale of which is more profitable. They poſſeſs all the places on the ſea-coaſt, and *Colombo* is their capital. *Jafnapatnam*, *Negombo*, *Punta di Galle*, *Trinquemala*, and other ſettlements are dependencies on its government *.

The Portugueſe made themſelves maſters of this iſland in the year 1506; but in 1658 were expelled from it by the Dutch. A hundred years after, that

* All theſe are now in the hands of the Britiſh government.

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is in 1759, the latter were involved in a war with the king of Candia, which threatened the moſt dangerous conſequences. By the greateſt good fortune Captain Du Flo, with a number of French adventurers, among whom were ſeveral able officers, haſtened to their aſſiſtance from Pondicherry, and placed himſelf at the head of the Dutch troops. The war after that period aſſumed a different turn; the Dutch took the city of Candia, and in the year 1766 reduced the king to the neceſſity of ſigning a treaty of peace, in virtue of which he reſigned the whole ſea-coaſt, and agreed to deliver to them yearly a certain quantity of cinnamon at a very low rate. The king of Candia * was then ſuffered to remain in peaceable poſſeſſion of the iſland. Not long before I arrived at Ceylon, Father Francis à Sancto Eliſæo wrote to me from Malabar, that this prince had again quarrelled with the Hollanders, and refuſed to deliver the cinnamon at the price agreed on, which gave riſe afterwards to another bloody war.

When the Portugueſe took poſſeſſion of Ceylon in the year 1506, it was governed by *Abonnega Bopandar*, king of *Cotta*, a province entirely different from Candia. This prince was married to a daughter of *Tribul Pandar*, who bore him a ſon named *Parca Pandar*. The latter was involved in a war with another raja or king of the iſland, who defeated him in the year 1579. As he could no longer defend his poſſeſſions, he fled to a place of ſafety, and transferred his right to the Portugueſe, who then gave themſelves out as his ſucceſſors. He died the ſame year at Colombo, after he had been baptiſed by the name of *Don Joan Parca Pandar*. It is

* This kingdom, as well as the capital of the ſame name, was called by the old geographers *Candea*; but the more modern give it the name of *Candy*. The tranſlator, however, has adhered to the orthography of the author.

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asserted by others, and in particular Arthus, that the Portuguese first visited Ceylon under the reign of *Mara Ràga* (properly *Maha Ragia*, that is, the great king), and this was undoubtedly the prince by whom *Parca Pandar* was defeated. *Mahà Rágia* had four sons, one of whom, named *Darma*, or rather *Dherma*, was illegitimate. This prince found means to put to death his legitimate brothers, and to get possession of the crown alone; but he died by poison, and was succeeded by *Vimala Dherma Suryada*, who was afterwards baptised at Goa under the name of *Don Joan di Austria*.

As this prince had adopted the Christian religion, the Portuguese imagined that he would readily permit them to carry as much cinnamon and as many precious stones from the island as they might think proper; but they were disappointed in their expectation, for *Vimala Dherma Sùryada* expelled them all from his states, and was absolutely determined that they should not gain the superiority at *Cotta* or *Candia*. A daughter of *Parca Pandar*, who had also embraced Christianity, and had at baptism been named Catharina, was still in life, but detained a prisoner in the fortress of *Mannar*. A certain Portuguese gentleman, named Don Pietro Lopez de Sousa, married this princess; caused himself afterward to be proclaimed king of Candia, and declared war against the lawful sovereign, *Vimala Dherma Suryada*, or *Don Joan di Austria*. The latter, however, being a brave and enterprising man, pursued such prudent measures that his antagonist Don Lopez was so completely defeated in a decisive battle that he was obliged to give up the contest. After his death he married Catharina the widow, by whom he had two sons.

This sovereign extended his dominion over the whole of Ceylon, and caused a great many churches, which

which ſtill remain, to be built in the interior parts of the country. His object in erecting them, no doubt, was to conciliate the affection of the Chriſtians; to give employment to his ſubjects, and to have a decent pretence for laying them under contribution. That his attachment to religion was not very ſincere, appears, in particular, from this circumſtance, that he never completely finiſhed or endowed any of theſe churches, ſo that they have remained poor to this day.

After the death of this prince, his ſpouſe Catharina reſigned the government, and in the year 1604 married *Henar Pandar*, who reigned under the Pagan name of *Camapadi Mahadakſhin*, and had by her a great many children.

He was ſucceeded in 1632 by his ſon *Ragiaſinha*, called alſo *Mahaſorùba*, or *Sinhamaharagia*, who, in the year 1644, received the Dutch with great friendſhip; but did not give up to them the Portugueſe ſettlements, of which they never obtained complete poſſeſſion till the year 1658.

The ſucceſſor of this king was *Siſhamaharagia*, who aſſumed the government in 1680, and had under his dominion *Coletur* as well as *Candia*.

The names of the above-mentioned kings of Ceylon are entirely Samſcredamic, and have been corrupted by Spilberg, as well as Anquetil du Perron, the Dutch and the Portugueſe, the firſt conquerors of the iſland. *Vimala*, for example, ſignifies great; *Dherma* is the Samſcred name of the deity *Budha*; and *Surya* ſignifies the ſun. *Vimala Dherma Surya* ſignifies, therefore, the great king *Dherma*, refulgent like the ſun; *Sinhamaharagia* ſignifies the lion-great king; for this appellation is compounded of three Samſcred words, *Sinha* a lion, *Maha* great, and *Ragia* a king. *Mah ſorùba* implies as much as the great prince; and *Campadi Mahàdakſhin* ſignifies Cupid

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the great king of the eaſtern diſtricts. It may be readily perceived, that theſe are aſſumed and not family names. We are told by Pliny, in his Natural Hiſtory *, that, in his time, a *Rachia* or king of this iſland ſent an embaſſy to Rome. We are informed alſo by St. Ambroſe, that, in his time, four kings reigned in that iſland, one of whom was called *Mahàràgia*, or the great king. It appears from theſe and other circumſtances, that this iſland, as is the caſe in Malabar, was divided among ſeveral petty princes, who acknowledged the ſovereignty of one general head.

Among the deities of the inhabitants of Ceylon, we find alſo *Gannèſha*; but he is repreſented here with goat's feet; whereas the other Indians repreſent him under the human form, except the addition of an elephant's trunk. The principal deity, however, worſhipped in this iſland, is *Budha*, or *Godama*, a ſon of Maia and Mercury, or Hermes, to whom they have dedicated not only a great number of trees, but alſo Adam's Peak, called in the Samſcred language *Salmala*, which is the higheſt mountain in the iſland, and from which *Budha* is ſaid to have aſcended to heaven after he had tranformed himſelf into 999 different ſhapes. The worſhip of this deity was introduced into Ceylon about forty years after the birth of Chriſt; and about the ſame time a violent diſpute took place between the Brahmans and the Budhiſts, the reſult of which was, that the latter, becauſe they would not acknowledge *Viſhnu* and *Shiva* as gods, were expelled from India by their opponents. The Budhiſts were originally Pagan monks of the ſect of *Sanyaſi*, who led a life of contemplation; renounced all property; took an oath of chaſtity and poverty, and lived together

* Lib. vi. cap. 23.

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in common. They are descended from the ancient *Samanæi*, who are exceedingly well characterised in the writings of Strabo, Porphyrius, Arrian, and Clemens of Alexandria. They never marry, and support themselves by begging. By these Budhists the religion of the Indians was transplanted to Pegu, Siam, and China, as the Peguans and the Chinese themselves acknowledge. In Pegu, *Budha* is worshipped in the same manner as in Ceylon; and the Talapoins, his priests, are real descendants from the Budhists of Ceylon. The inhabitants of Pegu call *Budha* sometimes *Gaudama*, and sometimes *Samonacodam*. *Soma* signifies the moon, and *Codam* a god. By this appellation, therefore, they give to understand, that they consider *Budha* as a deity created by the moon; for the nymph *Rohini* was the favourite of the lunar god, and from these two *Budha* derived his existence.

The priests of this deity are called *Tiruvamsha*, which implies as much as the sacred race. They are under a chief, who is a kind of bishop, and has the power of determining all religious disputes that may arise. This chief has generally in his hand a golden band, from which is suspended a kind of sceptre shaped like a fan, and almost similar to the *Talapava* employed by the Talapoins of Pegu. These *Budhists* hold a chapter, and choose their own magistrates, who are always men of knowledge and rank. Their choice is confirmed by the king. They are distinguished by a piece of yellow cloth (*Pidambara*) which they wear, and by going with their heads shaved and entirely bare. They dare neither apply to any labour, nor marry, and in general must touch no female. They must eat a full meal only once a-day; must drink no wine; and must neither anoint their bodies, nor be present at dances or any other kind of amusement. They

are obliged alſo to have no concern with gold or ſilver; are kept under the ſtricteſt obedience, and muſt do every thing required of them by their ſuperiors.

When they quit their order they lay aſide the piece of yellow cloth, and may then marry. A very accurate account of their inſtitution has been given in a Peguan book entitled *Kammuva*, which treats of the ordination of the Talapoins; and alſo in the compendium of the laws of the *Barmans*, written by the Peguan philoſopher *Dhermaràgiaguru*. Both theſe works are to be found in the library of the Congregation *de propaganda fide*. Thoſe deſirous of more information on this ſubject may conſult alſo another manuſcript, preſerved in the Borgian Muſeum, and entitled *Mangalatara*; that is, the way and method to attain to real felicity. This excellent work, which contains the nobleſt precepts of morality, was tranſmitted to Cardinal Borgia by the learned Father Angelo Maria Cortinovis of Udina, who obtained it from his brother Father Marcellus a miſſionary in Pegu. All theſe laws, which occur under N° xxxviii. form the moral theology of the Talapoins of the ſect of the Budhiſts, and are highly worthy of being explained and made publicly known.

Father Conſtantinus of Aſkali, a miſſionary of the Capuchin order, in his ſhort account of Nepal, has given a deſcription of the cuſtoms of thoſe Budhiſts who reſide in Nepal and Thibet, where they are far more numerous than any where elſe *. The Grand Lama of Thibet is the real head of this ſect. When the Budhiſts of Ceylon appear in public, on ſolemn occaſions, they always walk two

* An account of Thibet by Father Giuſeppe, chief of the miſſion, may be found in the *Aſiatic Reſearches*. There is alſo a letter on the ſame ſubject in the *Philoſophical Tranſactions*. F.

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and two; and their biſhop, or chief, with a ſceptre in his hand, rides on an elephant. They believe not only in the tranſmigration of the ſoul, but in the immortality of the ſpiritual part of man; and entertain an opinion, that after it has paſſed in ſucceſſion through a ſufficient number of bodies, it is received into the *Nimban*, that is, eternity. The other prieſts of Ceylon, deſtined for the ſervice of *Ganneſha*, are called *Gones*. The common people worſhip alſo *Ciadhàrva*, or *haſtava*, the avenger of ſin, an idol of a moſt horrid appearance, which holds in its hand a ſword.

A cuſtom prevails in Ceylon, that ſeveral brothers may have one wife in common. The children ſhe brings forth belong to them all; nor can the elder brother claim any preference of right. Many of the inhabitants of Ceylon have only one wife; others maintain ſeveral. In this reſpect there is no fixed law or preciſe regulation; but adultery in all caſes is puniſhed. The Brahmans, like us, make a diſtinction between the different degrees of conſanguinity, but they admit of a man marrying two ſiſters. Aunts and nephews are not allowed to intermarry; but a man may take to wife the daughter of his father's ſiſter, or the daughter of his own ſiſter. In all other caſes they conſider marriage between relations as inceſt; and thoſe guilty of this crime are puniſhed either by the loſs of the limb which has committed the offence or at any rate expelled from their caſt. The inhabitants of Ceylon, however, are not patterns of chaſtity; and it may be clearly perceived that corruption of morals is daily increaſing among them.

The principal feſtival of *Budha* is celebrated at the commencement of the new year, in the month of March, which generally falls on the 27th, 28th, or 29th. The diviſion of the year in Ceylon

is the ſame as that uſual in Malabar and among the Tamulians.

In Ceylon, as well as in Pegu and Thibet, the Budhiſts may be ſaid to have very limited power. They are the preceptors and tutors of the ſovereign princes of the country, who conſequently give themſelves up to their direction; conſult them upon every occaſion, and afford them every kind of ſupport and protection. The policy of this practice produces the utmoſt benefit to the ſtate. When princes pay honour to the prieſthood, and unite with it to promote the ſame ends, the tranquillity of of their dominions is never interrupted. In every part of the globe, the people, who look up to the example of their ſovereigns, will not fail to imitate them; and the conſequence will be, reſpect for religion, and fidelity towards their princes; and on the union of theſe two the welfare of a ſtate depends.

CHAPTER XIII.

The Author's Voyage to Europe.—Short Account of the Iſles of France and Bourbon, the Cape of Good Hope, and the Iſland of Aſcenſion.

ON the 20th of April, 1789, the Calypſo frigate, after a pleaſant and agreeable paſſage, arrived in the harbour of the Iſle of France. The entrance into this harbour is exceedingly narrow and dangerous; but when veſſels have once got in they lie at anchor in great ſafety, as they are ſheltered from the wind on all ſides, and the landing is remarkably eaſy. On this iſland there are a great many high mountains, and among theſe a volcano, which ſometimes darkens the atmoſphere by its eruptions, and renders it ſo hot and thick that aſthmatic people can ſcarcely breathe. Tempeſts, therefore, are here very frequent and terrible; as is the caſe in all countries where there are volcanoes, for they attract the vapours and inflammable matter with which the clouds are loaded. Fire always has a tendency to fire. In other reſpects the air is tolerably pure and healthful, though a little moiſt in general towards the evening; but in certain months a far more violent heat prevails than on the coaſt of Malabar, where the atmoſphere is at leaſt cooled by the evaporation that proceeds from the rivers and lakes, by which the country is every-where ſurrounded and interſected. This iſland lies under the 20th degree of ſouth latitude, whereas Cochin lies under the 10th of north latitude. This makes

a difference of 10 degrees, and ſerves as a proof that the greater or leſs heat to which people are expoſed in different climates does not depend ſo much on the ſun, as on local circumſtances that ariſe from the ſituation of the country

The Iſle of France is about fifty miles in circumference. The ſoil is argillaceous, of a reddiſh colour, here and there volcanic, and full of ſtones except in the low valleys It produces corn, millet, rice, pulſe, tamarinds, lemons, ſugar canes, coffee, muſtard, honey, manioc, ſalt, and palm-oil; the laſt of which, however, is only fit for burning in lamps. According to the eſtimation of M. Charpentier de Coſſigny, an officer of engineers in the French ſervice, who reſided in this iſland, it delivered in the year 1782, into the king's ſtorehouſes, 811,288 pounds of rye, 662,942 pounds of maize, 85,668 pounds of rice, and 210,096 pounds of dried peaſe and beans. Theſe articles are entirely conſumed in the country; and it thence appears that the Iſle of France is exceedingly well cultivated, and ſupplied in abundance with every thing neceſſary for the inhabitants. The timber which grows on this iſland is excellent, and conſiſts of the following kinds: *Sanayu*, iron-wood, black ebony, ſtink-wood, *Oata*, the olive-tree, apple-tree, colophonium-wood (*Legno colofane*), *Takamuka*, dark-grey cinnamon tree, white cinnamon-tree, pine-tree, and European oak.

All theſe kinds of wood are here indigenous; but there are a great many others which have been tranſplanted from India, ſuch as the *Mava* or *Mangueira* tree, the tamarind-tree, the *Agati*, and a ſort of Acacia without prickles, which came originally from Malabar. All theſe trees, and a variety of others the names of which I do not remember, thrive exceedingly well in the Iſle of France. The

caſe is the ſame with the cinnamon-tree from Ceylon, the nutmeg and the clove trees from the Moluccas, and the *Raven-Sára* from Madagaſcar *.

All theſe productions are found here in the king's garden, where they thrive remarkably well; but it cannot be denied that they have loſt ſomewhat of their original vigour, which may perhaps be owing to the volcanic nature of the ſoil in which they are planted. The French, however, procure ſuch a quantity of theſe ſpices, that they have no occaſion to purchaſe any of them from the Dutch. The inſpector of the king's garden, and the beforementioned M. Charpentier de Coſſigny, have, by their botanical knowledge and unwearied induſtry, been the chief cauſe of theſe foreign productions being cultivated in the iſland. In a certain diſtrict of it called *Pampelmouſſe*, I obſerved that private individuals cultivated theſe ſpices in their gardens, from which they already derive ſome profit. When I paid a viſit to Meſſrs. Boucher and Iſtace, who were eſtabliſhed as clergymen in the diſtrict of *Pampelmouſſe*, I ſaw with real pleaſure that they were both buſily employed in the cultivation of theſe exotics; and that they were well rewarded, by their thriving condition, for the trouble they had taken to rear them.

There are here alſo a great many ſingular birds of prey, ſome cattle, and great abundance of fiſh; but in particular numerous herds of goats, which belong to the proprietors of the land. Private perſons purchaſe ſmall ſpots of ground from the king, live as planters, and conſtruct for themſelves habitations which they call *Reduits*. The European planters and merchants on this iſland maintain

* This tree produces a ſingular kind of berries, which taſte and ſmell as if a great number of ſpices were mixed together. *A.*

about 30,000 ſlaves, who cultivate the lands, and who are obliged to perform the principal labour in the towns and villages. Theſe ſlaves conſiſt of Caffres, Indians, and natives of Madagaſcar. Were it poſſible for them to be unanimous, they would not find it difficult, as they far exceed the Europeans in number, to expel them entirely from the iſland; but as they belong to different tribes, they never can unite in one general plan; and to this circumſtance the planters are indebted for their ſafety and the peaceable poſſeſſion of their property. The laws of morality are violated here in the moſt flagrant manner: the various nations who are intermixed with each other, the ſtate of licentiouſneſs in which the coloniſts live, and the immodeſt conduct of the women, which ſets all decency and reſtraint at defiance, might give travellers very juſt reaſon for calling the Iſle of France *New Cythera*, or the Iſland of Venus. Beſides, it is the ſeat of knavery and infidelity, with which almoſt all the French ſettled here are infected; for they acknowledge themſelves, that, as ſoon as they paſs the Cape of Good Hope, they renounce religion altogether, and employ their whole thoughts and attention on the acquirement of riches.

Port-Louis, the chief town on the iſland, has ſeveral well conſtructed manufactories, a very beautiful cathedral, and an elegant hoſpital. From the ſurrounding ſmaller iſlands a great number of tortoiſes are brought to the Iſle of France; ſo that patients afflicted with the ſcurvy and ſyphilis, two diſeaſes which are exceedingly prevalent in theſe climates, are ſoon reſtored to ſtrength by means of the nouriſhing ſoups prepared from the fleſh of theſe animals, mixed with all kinds of herbs. The advantage of this place, where ſick ſoldiers and ſailors can be ſo ſoon recovered; the natural livelineſs of

the French; the facility of procuring freſh proviſions; the number of young men of French extraction who are found here, and who, on the ſea, are as it were on their proper element; a numerous ſquadron which is always lying here ready to proceed on a cruiſe when neceſſary, and the ſmall diſtance between this iſland and India, render it very eaſy for the French, in the time of war, to ſend relief to their colonies on the firſt notice; to annoy the enemy in theſe ſeas by their privateers; and, in the time of peace, to ſupport and extend their commerce. Bailli de Suffrein, and ſeveral other French admirals, well knew how to profit, during the wars in India, by the advantages which this iſland affords to the French fleets.

It was taken poſſeſſion of by the Dutch in the year 1598, and called the Mauritius. Before that period it was called *Cernè*, that is, Swan Iſland; becauſe the ſailors by whom it was firſt diſcovered obſerved on it a great number of white fowls without tails, which, on that account, they took to be ſwans. As the Dutch pay no attention to any poſſeſſions but thoſe which bring them conſiderable revenues, they abandoned this iſland in the year 1708. It was afterwards taken poſſeſſion of by a French naval captain named Du Freſne, who in 1715 founded in it a French colony: but it was not till 1723 that it acquired a governor and council. The firſt governor was M. De la Bourdonnais. It is to the great exertions of this man that the increaſe of the colony is chiefly to be aſcribed; and ſince that period it has always remained ſubject to France.

After ſtaying twenty days at this iſland, we left it on the 20th of May, and in twenty-four hours arrived at St. Denis, in the Iſland of Bourbon, which is only at a very ſmall diſtance. Like the former,

former, it is full of mountains; only with this difference, that they are not ſo high and peaked as thoſe of the Iſle of France. The latter is much more frequented by navigators, becauſe it has an excellent harbour, an advantage which is totally wanting in the other. Ships here muſt lie at anchor in the open road of St. Denis or St. Paul, where they are expoſed to great danger, and where mariners can never be ſufficiently on their guard to prevent their veſſels from being driven from their anchors and carried out to ſea. Beſides, at both the above places, it is exceedingly difficult to land; and even in calm weather it is almoſt impoſſible to go on ſhore without being completely drenched by the ſurf. M. De Coſſigny, the governor of the iſland, reſided at St. Denis, which was furniſhed with a ſtrong garriſon. It is the principal town of the iſland, and is ſituated upon an eminence which commands the whole road. Here I found M. Du Rocher, a celebrated miſſionary from the convent of St. Lazarus at Paris, who had the ſuperintendance of the miſſionary affairs at the Iſles of France and Bourbon.

From the road of St. Denis our frigate proceeded to St. Paul, which is likewiſe a town of conſiderable ſize, where I had ſome very intereſting converſation with two diſtinguiſhed miſſionaries, Meſſrs. D'Avelu and Halmat; the principal ſubject of which was, the extending and improving the miſſionary eſtabliſhments in Malabar, Madagaſcar, and the Iſles of France and Bourbon: but unfortunately all our plans were deranged by the French revolution.

The iſland of Bourbon is ſixty French miles in circumference, and is expoſed to the effects of a volcano, which from time to time throws up a bituminous, fluid, vitrified ſort of ſubſtance, which,

when

when cooled, has a ſpongy and reddiſh appearance. It extends already a quarter of a mile into the ſea, like a broad cauſeway, which by the heat of the ſun and the ſea-water acquires daily more ſolidity, ſo that the French flatter themſelves with the hope that it will one day form a haven. Both here, and at the Iſle of France, the ſea throws up a great many kinds of beautiful ſhells, as well as marine petrifactions. It produces alſo abundance of well-taſted fiſh.

The iſland of Bourbon yields large quantities of coffee, which, when the beans have been well picked, is of the beſt quality. It contains a great many oily particles, and is attended with this advantage to the purchaſers, that they have no occaſion to uſe ſo much of it as of any other kind; for it is much ſtronger than that of Moka, though it has not ſuch an agreeable flavour. The Engliſh purchaſe whole ſhip-loads of it, and ſet a much greater value on it than on that of the Weſt Indies. When well toaſted and burnt it will retain its virtue a whole year, provided it be properly preſerved. Almoſt all the inhabitants of Bourbon cultivate coffee of this kind in their gardens At the time I was on the iſland, a bag of it, weighing a hundred and twenty pounds, coſt twelve ſcudi. The inhabitants of this iſland are diligent, induſtrious, decent, and well-behaved people. As they reſide chiefly in the country, and employ themſelves in agriculture, they have preſerved their morals uncorrupted, and know little or nothing of the vices which prevail in the towns The aſs is the principal animal uſed for labour in theſe two iſlands; as horſes and oxen cannot long hold out in a country ſo full of hills, therefore aſſes are employed in their ſtead. The French ſea-captains bring from Arabia whole cargoes

goes

goes of theſe animals, and ſell them to the inhabitants.

The iſland of Bourbon is divided into ſeven different diſtricts, viz. *St. Denis*, *St. Paul*, *Repos de Laleu*, *D'Abord*, *St. Suſannah*, *St. Bennet*, and *La Poſſeſſion*. Theſe ſeven diſtricts, in the year 1783, delivered into the king's magazines 8,136,245 pounds of corn, 6,704,296 pounds of maize and millet, 84,921 pounds of rice, 261,687 pounds of peaſe, 461,402 pounds of beans, and 300,000 pounds of barley. Were I obliged to make a choice between the Iſle of France and that of Bourbon, I ſhould prefer the latter, on account of its fertility, the purity and ſalubrity of its air, the induſtry and uncorrupted morals of its inhabitants, who have not yet debaſed themſelves by illicit commerce with contemptible ſlaves, and of many other advantages; though M. Charpentier de Coſſigny aſſerts the contrary in his letter to M. Sonnerat, printed at the Iſle of France in 1784, and which, in general, diſplays great partiality.

The inhabitants of both theſe iſlands carry on trade with *Madagaſcar*, *Goa*, and *Surat*; to the *Perſian Gulph* and the *Red-ſea*; and alſo to *Maſcate*, *Monbaza*, *Zanzibar*, and *Quiloa*. They ſend thither ſugar, coffee, different kinds of wood, Indian ſtuffs, and European glaſs wares. In return for theſe articles they obtain from Madagaſcar beautiful cattle, a great number of ſlaves, and certain kinds of cloth made from the fibres of plants and called *Pagne*. Maſcate ſends them aſſes, and from the ſouthern parts of the African coaſt they procure ſlaves and gold-duſt. All the natives of theſe iſlands, born of European fathers and Indian or African mothers, are called Creoles, and of this kind are the greater part of the inhabitants of

Bourbon.

Bourbon. As theſe people, both by nature and the laws, are perfectly free, they are fond of their native country, and apply to agriculture from inclination; whereas the ſlaves in the Iſle of France muſt be kept to this labour by force, and cultivate the lands of their unthankful maſters with the greateſt reluctance. Five of theſe free people are of more value than ten ſlaves of the Iſle of France, who are compelled to gratify the avarice, lewdneſs, and licentiouſneſs of their tyrants. The marriages of the free people are far more fruitful, and their children are far better nouriſhed and educated than thoſe of the ſlaves, and are conſequently much healthier. This is the cauſe why the Iſland of Bourbon contains a much greater number of inhabitants than the Iſle of France. When the ſmall-pox breaks out, which occaſions the greateſt devaſtation here as well as on the coaſt of Malabar, a multitude of ſlaves are ſwept off in the Iſle of France, whoſe places muſt then be ſupplied by others; and ſuch large ſums are required for this purpoſe, that the coffers of the inhabitants become entirely exhauſted. In the Iſland of Bourbon, on the other hand, the number of ſlaves is ſo ſmall, the air is always ſo pure and healthful, and the houſes are ſo well conſtructed, that the above horrid diſeaſe, which rages with ſo much fury in the Iſle of France, ſeldom makes its appearance in the former, and occaſions much leſs ravage than in the latter.

On the 30th of May we left the Iſle of Bourbon, and, having paſſed the Iſland of Madagaſcar, encountered a violent ſtorm, which obliged us to put into the Bay of Lagoa, on the ſouthern coaſt of Africa. As the wind was contrary, we were under the neceſſity of keeping cloſe in with the land; ſo that we had continually before our eyes the horrid mountains with which this part of the world is covered.

Never

Never did I behold any land, the ſituation of which is ſo high, and which at the ſame time has ſo wild and dreary an appearance. During the whole day we beheld nothing but immenſe waſtes of ſand, or mountains, the ſummits of which were loſt in the clouds, and which, in the night time, threw up ſmoke and flames. I ſhould have conſidered theſe immenſe patches of ſand as fields covered with ſnow, had I not been undeceived when we entered the before-mentioned bay *. Theſe horrid and totally barren diſtricts, where it is rare to ſee a ſingle blade of graſs, except a few melancholy ones here and there on the margin of ſome ſmall ſtream which flows into the ocean, appeared to me like the entrance of the infernal regions. We experienced, at the ſame time, a moſt penetrating cold. Our apes, parrots and other Indian birds, which were not accuſtomed to ſuch ſevere weather, began to be ſick, and the moſt beautiful animals died of the cramp or convulſions.

On the 30th of June we paſſed the Bay of Formoſa.

On the fifth of Auguſt we were off the Bay of St. Sebaſtian; and on the 10th came to anchor in Falſe Bay at the Cape of Good Hope. This bay is very capacious, and the water in it is ſtrongly impregnated with whale-oil, or rather whale-ſpawn. When it is, therefore, put into a ſtate of violent agitation by the motion of ſhips, or repeated rowing, theſe oily particles, by the friction thence occaſioned, emit, to the great aſtoniſhment of thoſe

* According to the author's deſcription we might be induced to believe that there were burning volcanoes among theſe mountains of Africa; but on the ſouthern coaſt there are no volcanoes, and the flames ſeen by the author aroſe from the dry graſs which the wild inhabitants of theſe diſtricts are accuſtomed to ſet on fire. *F.*

who

who are not acquainted with the phenomenon, a dark-blue and yellow light *.

The Dutch Eaſt India Company have here a government-houſe, which at this time was inhabited by Governor Brand; together with various magazines, a large hoſpital, two taverns, a few private houſes, and a botanical garden. A bottle of the beſt Cape wine coſt a Dutch ducat. The neighbouring ſeas abound not only with whales, but with various other ſorts of fiſh. The ſhore was covered with a multitude of the moſt beautiful ſhells, which enabled me to make a valuable addition to my collection. At the Cape there are oxen, ſheep, goats, and other quadrupeds; but in particular all kinds of excellent vegetables. As I had made myſelf ſufficiently well acquainted with the Cape during my firſt ſtay here, in the year 1776, I reſolved on the preſent occaſion to viſit the neighbouring mountains; to explore the interior parts, and to procure what information I could reſpecting the Hottentots. I aſcended, therefore, in the company of ſeveral French officers, one of the higheſt mountains, where, as far as the eye could reach, we beheld the moſt beautiful paſtures. The Hottentots live after the manner of the Patriarchs, by breeding cattle, and have no fixed habitation. When they remove from one place to another, they put their wives and children into large waggons; diſpatch theſe before, and follow them with their herds. Their whole clothing conſiſts of a ſheep's ſkin, which, without any preparation, they throw over their ſhoulders. They cover the parts of ſex with a ſmall piece of cloth, and leave the reſt of the body quite naked. Some even

* As the whale is viviparous, and nouriſhes its young from the milk veſſels which lie on each ſide of the matrix, the above ſubſtance cannot be the ſpawn of the whale. It is rather, as I know from my own reſearches, the embryo or eggs of the ſea-nettle. *F.*

do not wear the above piece of cloth; and, with their ſhaggy ſheep's ſk ns, their ragged hair, which is never combed, their dark brown viſages, and ſmall black eyes, have rather the appearance of monſters than of men. How different is that of the fortunate inhabitants of the coaſt of Malabar! The Hottentot women have a noſe ſomewhat flat, or which ſeems to have been ſqueezed out in breadth by compreſſion, and exceedingly thick lips. Thoſe who have brought forth children bind a piece of ſkin around their middle, to hide that which modeſty bids them conceal. On this ſubject I refer the reader to the letter of M. Beyſſer, ſurgeon, to M. de Coſſigny, which is added as a poſtſcript to that of the latter to M. Sonnerat. There are Hottentots who have only one teſticle, becauſe the other has been bruiſed by their mother, between two ſtones, at the time of their birth. The reaſon of this is, that theſe ignorant people believe that the males will, by theſe means, be prevented from getting twins. It contributes alſo, in their opinion, to the production of more females. The Hottentots are exceedingly active, ſwift-footed, and of ſtrong conſtitutions. Thoſe who have once gained their affection may ſafely depend on their fidelity. All thoſe, however, which I had an opportunity of ſeeing, were ſo ſhy that they carefully avoided the Europeans, and neither entered into converſation with them, nor anſwered any queſtions they were aſked.

There are ſome mountains in the neighbourhood of the Cape, which contain copper and tin. In the interior parts there is a kind of wild Hottentots, called Boſhmen. They are of a colour ſomewhat like an orange-yellow, but darker. Beyſſer and Vaurien, two French travellers, who penetrated nearly 300 miles into the country, deſcribe theſe Boſhmen as eaters of human fleſh, who devour all

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the Europeans and Hottentots who have the misfortune to fall into their hands. Apples, pears, cherries, plums, apricots, figs, nuts, strawberries, and all the other fruits of Europe, grow wild in the interior districts *. The Hottentots live together in hordes; but apply neither to agriculture nor the arts, and have little or no religion. It is supposed that they worship the moon as a deity. They are entirely employed in tending cattle. Their common food is the flesh of their oxen or sheep, and a kind of mealy bulbous roots, which grow without any culture in the districts where they settle. The Dutch, who have extended their possessions 200 miles up the country, have taken every pains possible to encourage these people to apply to agriculture, but without the smallest success. The single settlements, which the Dutch have formed here and there in the country of the Hottentots, are at a great distance from each other; for as they are at liberty to choose whatever spot they think proper to reside on, they generally fix upon those where the soil is fruitful, and where they have no occasion to go far in search of water. According to the information I received, they have nearly 40,000 slaves, who are obliged to cultivate their lands; but the districts which I saw did not appear to be very fruitful. They consisted of immense forests and plains, surrounded by mountains, and intersected by marshes; and, therefore, much fitter for pasturage than for producing corn. The farmers are chiefly Germans, and for the most part have settled in valleys, where they found the soil fruitful; where they were shel-

* These fruits do not grow in the interior parts, but in districts which have been cultivated by the Europeans, particularly German and French settlers. The case is the same with the beautiful oranges and the vines from Schiras, which grow on the plantations of Constantia. *F.*

tered from the wind, and had in the neighbourhood a ſufficiency of wood and water. The land here, taken in general, is exceedingly fertile. The grapes, which yield the noble Conſtantia wine, the beſt of all the kinds produced at the Cape, are brought forwards by artificial manure. For that purpoſe deep trenches are dug, which are filled with dung, and again covered with earth. When dung fails, which is however ſeldom the caſe, the farmers mix with it leaves of trees and twigs, and ſuffer them both to rot. This manure communicates to the ſoil, and conſequently to the vine plants, an extraordinary ſtrength. In India the ſame proceſs is employed to manure the rice-fields. In June and July the vines are pruned, and in January or February the grapes are collected; but the vintage muſt never begin till they are perfectly ripe. By theſe means the Conſtantia wine, which is produced from the beſt kind of grapes, acquires ſuch excellence that it ſurpaſſes all the other kinds made in the country. Thoſe, however, who wiſh to be acquainted with its real virtue and properties, muſt drink it at the Cape, where it is perfectly pure and unadulterated. It is much heavier than the European wines; and this, in all probability, is owing to the oily balſamic and ſaccharine particles it contains. The red muſcadine is produced from the large vineyard at Conſtantia, and the white wine from the ſmaller. I had often before taſted both kinds on the coaſt of Malabar, at the table of Governor Van Angelbeck, whom I have ſeveral times mentioned already.

The Cape town is exceedingly well built, and contains a conſiderable number of low houſes and very broad ſtreets. Every thing here is eſtabliſhed in the Dutch taſte. Proviſions are of the beſt kind. During my ſtay, board and lodging coſt a dollar a-

day;

day; and boarders were at liberty to bring a friend with them occaſionally to dinner. We had excellent meat, particularly mutton and veal; as well as vegetables, and abundance of European, African, and Indian fruits: and our meals were always ſeaſoned with a few glaſſes of Conſtantia wine.

The gardens of the Dutch Eaſt India Company are exceedingly well laid out, and contain a great number of foreign animals; but the king's garden in the Iſle of France is much more beautiful and uſeful. In the latter there are a great many trees, which produce fruits and different kinds of ſpices; whereas the former is filled with ſuch as are either entirely barren, or not very uſeful, and which ſerve merely for ornament.

On the 19th of July we left the Cape, and proceeded on our voyage.

On the 22d we encountered a moſt violent ſtorm, accompanied with a heavy rain, which ſhattered our topmaſt and bow-ſprit. By the violent ſtraining of our frigate, which was ſheathed with copper, ſome of the nails gave way, ſo that the veſſel became leaky, and the water forced itſelf in through the planks. This accident threw the ſailors into great confuſion: for the wind raged with ſuch fury that the ſhip became unmanageable. Had it continued ten minutes longer we ſhould have infallibly found a grave at the bottom of the ocean. But the prodence of that Eternal Being, who aſſiſts the diſtreſſed, and preſerves the lives of ſinners as well as of the righteous, ſaved us from the impending danger. The wind moderated, and we found means to ſecure the looſe copper with ropes, to ſtop the leak, and to continue our courſe, though with ſome danger, and not without apprehenſion.

On the 7th of Auguſt we deſcried St. Helena, and on the 11th came to anchor in a bay of the

Iſland of Aſcenſion, where we lay eight days in order to repair our veſſel.

This iſland is about nine miles in length, and ſeven breadth; and is nothing but an extinguiſhed volcano, which ſeems formerly to have occaſioned here the moſt horrid devaſtation. It contains no water, has no inhabitants, and does not produce a ſingle blade of graſs. Wherever the eye extends, nothing is ſeen but large accumulations of calcined ſtones, and black pyramidal maſſes of rock, which ſtrike the traveller with aſtoniſhment, whether beheld near or at a diſtance, and fill his mind with an awful idea of the power of the volcano, as wel as of the force of nature in general, which ſeems as if ſhe had intended to annihilate herſelf in this horrid deſert *. This iſland is continually buffeted by the waves of the ocean, which throw an immenſe number of ſhells on the ſhore, where they are ſo long beat till they at laſt become duſt, and are converted into the whiteſt and moſt beautiful ſand that can any where be ſeen. At the ſame time the ſea often caſts on ſhore large tortoiſes, which, if they fall on their backs, cannot recover their natural poſition, and therefore rot amidſt the ſand. The neighbouring ſeas teem with fiſh; and for that reaſon the iſland is inhabited by a great number of men-of-war birds, and other ſea-fowl, which feed on theſe fiſh, and conſtruct their neſts in the clefts of the rocks. Theſe men-of-war birds, though they

* On the ſide of the iſland oppoſite to the harbour, where ſhips generally anchor, or E. by S. there is a high mountain, which, according to its external appearance, is of a calcareous nature, and which in the year 1775 I actually found ſo. It produces a few herbs, which afford a wretched ſupport to the wild goats. In a valley on this mountain there is alſo a kind of ſpring, but it yields very little water. To the north eaſt of the anchoring place there was alſo a ſpot amidſt the volcanic flag, which was well covered with graſs. *F*,

ſeldom ſee a human being, are ſo tame, or rather ſo ſtupid, that they ſuffer themſelves to be caught with the hand *. I caught five or ſix of them, which did not make the leaſt reſiſtance. In the courſe of three days 1000 at leaſt of theſe birds were caught and carried on board our frigate. As they were more than the crew could immediately conſume, they began to ſpoil, and occaſioned ſuch a ſtench that we were apprehenſive it might produce ſome infectious diſeaſe. But our commander called the whole crew upon deck, and gave public orders that all theſe fowls, without the leaſt favour or exception, ſhould be thrown overboard.

As this iſland contains no ſprings, nor the leaſt trace of vegetation, it is, as already ſaid, entirely uninhabited; but in order that mariners may know the proper landing-place, a croſs has been erected on a high rock, which ſerves them as a land-mark. I found here ſeveral pieces of petrified wood, which clearly exhibited the form they had when converted into ſtone by the volcanic eruption that laid waſte the iſland. They are a great curioſity to the naturaliſt.

The fiſh caught in the adjacent ſeas are remarkably fat, and for that reaſon unwholeſome. The air here is ſo mild, ſo pure, and ſo clear, that people may paſs the night under the bare heavens without the leaſt danger. Tortoiſes are found of ſo monſtrous a ſize as to be capable of bearing four men on their backs. They begin however to be rather ſcarce, on account of their being too much ſought

* The man-of-war bird (*Pelicanus Aquilus* LINN.) Theſe birds are ſo careful of their eggs and young, that, rather than deſert them, they ſuffer themſelves to be caught by the hand. *F.*

after by navigators, who rob the ocean of its inhabitants.

Having had occaſion to mention the effects produced by volcanoes, I ſhall here inſert, in compliance with the wiſh of a reſpectable friend, ſome obſervations on thoſe of India and Africa. Though water has the ſuperiority in *Malayala*, and the whole land is in a manner inundated, traces may be found amidſt it of earthquakes; and alſo, though ſeldom, of the effects produced by electric fire. In the month of December 1784 a general agitation of the earth was perceived there in the night-time, which continued about two ſeconds. Such a phenomenon is called in the Malabar language *Bhumikulacam*, and in the Samſcred *Bhuciàlana*. The mountains of *Barcale* and *Kidàculam*, which contain a great deal of iron and other highly inflammable ſubſtances, are, in all probability, the principal reſervoirs which give riſe to ſuch concuſſions in the earth. I never had an opportunity myſelf, during my reſidence in India, of obſerving a volcano; but we are told by Father Tiefenthaler, Anquetil du Perron, and Thevenot, that, in the province of *Nagaracotta*, the capital of which, having the ſame name, lies, according to Rennel, in the latitude of 32° 20′, and the longitude of 73°, (properly 72° 47′,) there is a hole below ſome rocks which throws out flames from time to time with a loud noiſe, and for that reaſon is called *Givàlamukha* or *Shvàlamucha*, that is, the fiery mouth or fiery noſtrils. The Indian worſhippers of fire make frequent pilgrimages to this place.

Another volcano is ſituated on the river *Sarayuva*, in the latitude of 3° 25′, and the longitude of 77° 27′, in the territories of king *Doulou Baſſandar*. This volcano throws up, at the ſame time, fire,

air

air and water, and occaſions frequent earthquakes, which are felt all over the province*. The circumſtance of fire, air and water thrown up at once, induces me to adopt the opinion of thoſe who believe that all volcanoes are connected with the ſea, or at leaſt ſome river, and that they never diſengage electric matter, in a violent manner, except when it is concentrated and preſſed together by water. My grounds for this opinion are as follows: all the volcanoes I ever had an opportunity of ſeeing, lie either cloſe to the ſea, or to ſome large river. Thus the before-mentioned volcano, in the territories of *Doulou Baſſandar*, is ſituated, according to the account of Father Tiefenthaler, not far from the river *Sarayuvà*, called by others the *Sardjou*. The volcano in the Iſle of France, which has thrown up flames for ſeveral centuries, has left on the iſland a grey, porous, ferruginous kind of lava, traces of which may be diſcovered in every part of it †. On various mountains of the iſland, which lie at a diſtance from the ſea, there are found a great many calcareous ſubſtances, and different kinds of petrified muſcles and ſhell-fiſh, which have nearly their natural form, ſo that they can be clearly diſtinguiſhed from each other. To imagine that after the general flood a ſecond inundation took place, and roſe to ſuch an amazing height as to depoſit theſe calcareous ſubſtances and theſe ſhells on the tops of the mountains, is contrary to all probability. Their preſent ſituation

* I much doubt that theſe burning holes in the northern mountains of India are real volcanoes. They appear much rather to proceed from ſome inflammable matter under the earth, like that at *Baku* on the Caſpian Sea, ariſing from the remains of old volcanoes. *F.*

† See *Lettre à M. Sonnerat par Charpentier de Coſſigny, à l'Iſle de France*, 1784, p. 58—60.

can, therefore, be no otherwiſe accounted for than by ſuppoſing that they were either depoſited at the time when theſe mountains were covered by the flood, or that they were carried thither by the united efforts of water and volcanic fire. In the granite, zeolites, chryſolites, and flint containing iron, copper, ſulphur, and other things of the like kind, which are thrown up by Veſuvius, there are found alſo alum, alkali, marine ſalt, ſal-ammoniac, and the ſo-called neutral ſalts. In the Dialogues on Veſuvius, printed at Naples in 1794, it is remarked, therefore, on very good grounds, that Veſuvius, and all volcanoes in general, give the lie to the chemiſts, and make them aſhamed of their art. Condamine conjectured that the chemical laboratory of Veſuvius may extend to a conſiderable diſtance below the ſea. Veſuvius, even in the year 1731, threw up ſuch abundance of water that it inundated the fields, ſwept away the ſtrongeſt trees, and buried more than five hundred people in its waves. Ought not theſe phenomena to ſerve as a proof that the water, at the time of an earthquake, riſes very unexpectedly to a great height, and falls again with the ſame velocity? Does not this indicate the action of electric fire; and may not the latter, combined with water in the bowels of the earth, enter into a conteſt with it, and occaſion the before-mentioned movement? The volcano in the Iſle of Bourbon lies alſo near the ſea, and the latter no doubt contributes to its throwing up abundance of lava, which is perfectly ſimilar to that thrown up by Veſuvius. The volcanoes on the ſouthern ſide of Africa, beyond the Cape of Good Hope, are alſo at no great diſtance from the ſea; and I ſaw them throw up, in the night-time, dark red flames, and a thick ſmoke which covered the whole ſummits of the mountains.

The volcano in the Iſland of Aſcenſion, which has been totally extinct for ſeveral centuries, has, as already obſerved, covered the whole rock with a grey, porous, and ferruginous ſtone, which Spilberg, in his *India Orientalis*, calls *Lapides carbones fabrorum exuſtos referentes*; ſtones which have the appearance of ſmiths' coals. It is hardly to be ſuppoſed that this iſland could have been laid ſo entirely waſte by volcanic fire, had not the ſea water, with which it is ſurrounded on all ſides, contributed to produce that effect. The fiſh found in the neighbouring ſeas are exceedingly unwholeſome, and emit a volcanic ſmell. A ſingle drop of water is not to be found in the whole iſland; and the reaſon of this, in all probability, is, that the two elements, fire and water, have here formerly entered into a dreadful conteſt, in which the former obtained the ſuperiority.

I ſhall leave naturaliſts to examine theſe conjectures, and to prove the truth of them; but I can with juſtice aſſert, that the hypotheſis reſpecting the effect of electric fire on water is very well known to the Brahmans and other Indian philoſophers; and by its means they are able to account for many phenomena, the nature of which would otherwiſe be inexplicable. According to their doctrine, the *Oruma*, that is, union or peaceful combination of the elements, particularly of water and fire, preſerves the equilibrium and tranquillity of all created things. The *Arima*, on the other hand, that is, diſcord and enmity of the elements, particularly of water and fire, occaſions contention, convulſions, and exploſions, by which the earth, the atmoſphere, and the ſea, are thrown into the moſt violent agitation. As long as the *Oruma* takes place between the elements, they remain peaceful and quiet; but when fire obtains the ſuperiority, the *Arima* inſtantly

begins,

begins, and occaſions earthquakes, volcanic eruptions, thunder and lightning; in a word, every thing that the Brahmans comprehend under the words *Givàlana* and *Shvàlana*, which ſignify inflammation, combuſtion, and the other effects of fire. Senebier is of opinion, that the proper focus of volcanoes is at the bottom of the ſea, and that ſuch mountains, as well as volcanic iſlands, have been trown up by ſubmarine fire.

After this digreſſion I ſhall reſume the journal of my voyage.

On the 14th of September we paſſed the Azores. The periodical wind, which at this time blew conſtantly from the African coaſt, was of great ſervice to us, as it ſerved to waft us paſt the Line and the Tropic before the ſtormy weather came on. Not far from the Line we ſaw a great many water-ſpouts. In the neighbourhood of the Tropic we were ſurrounded by multitudes of flying-fiſh; and when we reached the Azores, we twice or thrice obſerved the northern lights *. We ſpent whole evenings in admiring this noble phenomenon, as well as in contemplating the ſublime field of the heavens, which almoſt every evening, the farther we advanced towards the north, preſented to our ſight new ſtars. All this rendered our paſſage very agreeable; but unfortunately, for a month paſt, we had been ſhort of proviſions. We were in want of bread, beef, wine, flour, and peaſe. Four weeks we had been reduced to the neceſſity of contenting ourſelves with putrid biſcuit, and a ſmall portion of rancid bacon,

* It is remarkable that the northern lights ſhould be ſeen in ſo low a latitude as that of the Azores. I have ſeen them in Pruſſia and England, but never in any part of Europe ſo far to the ſouth. *F.*

which had been ſmoked four years before, and which now had a greeniſh and blue appearance. This was all we could obtain for breakfaſt. Our dinner and ſupper conſiſted of a plateful of beans, with a piece of biſcuit, and a little brandy, which we drank mixed with our ſtinking water. Under theſe circumſtances it needs excite no ſurpriſe that many of the ſailors were ill of the ſcurvy, and I myſelf was not entirely free from that loathſome diſeaſe.

On the 29th of September 1789 we at length entered the harbour of Breſt, where we expected to find all our troubles at an end; but unfortunately we learnt that the whole kingdom was in the utmoſt confuſion. As it was impoſſible for me to return to India, I was obliged to ſubmit to my fate, and to accommodate myſelf to the times, while force had uſurped the place of juſtice. It may readily be comprehended, that, in the courſe of my journey home through France, where the delirium of liberty had riſen to the higheſt pitch, I had too many opportunities of making compariſons between other nations and my dear countrymen the Europeans, which were not much to the honour of the latter.

GEOGRAPHICAL INDEX.

A.

ADIRAMPUSHE, a place on the coaſt of Malabar where the ginger grows. 163.

Agra, one of the places of reſidence formerly of the Great Mogul, or emperor of India. 38.

Alangatta, a river and city with a very large church. By the Portugueſe it is called very improperly *Mangatte*. The river diſcharges itſelf into the ſea near *Aycotta*, or *Tſchuvocad*. 104, 137.

Allahabad, a conſiderable city at the confluence of the *Yamuna* and the *Ganges*. (See *Palibothra*.) It is in the poſſeſſion of the Engliſh. 37, 39.

Alapuſhe, a place on the coaſt of Malabar, where a canal has been dug for the convenience of conveying goods on board ſhips lying on the ſea-coaſt. Excellent pepper, in particular, may be procured here. 81, 120, 136.

Allakandara, a river in the northern part of India, on which lies *Sirinagur*, formerly called *Niſchadapuri*, *Niſa*, or *Dionyſiopolis*. It is named alſo *Allaknanda*, or *Allaknandara*. 37.

Ambàdi. See *Modhura*. 37.

Ambalacòtta, a village on the coaſt of Malabar, where the Jeſuits formerly had a convent and ſeminary. At preſent it is in a ſtate of decline. 138.

Ambelapuſha, a celebrated temple dedicated to *Shiva*. 119.

Andipatti, a city in the interior part of the province of *Madura*, which formerly ſent, and ſtill ſends, various articles of merchandiſe to the coaſt of Malabar. 56.

Angamàli, an old city on the coaſt of Malabar, in which there are three Chriſtian congregations, and where the biſhop of the Chriſtians of St. Thomas formerly reſided. It was burnt and plundered by Tippoo Saib. 116, 138.

Angenga, a city on the coaſt of Malabar, in the kingdom of Travancor, in poſſeſſion of the Engliſh. It is called alſo *Angiutenga*.

tenga. The river *Modelapoſcha* diſcharges itſelf there into the ſea. 103.

Angicaimal, a place in the neighbourhood of Cochin, on the coaſt of Malabar, which the river *Feira d'Alva* flows paſt. 104.

Angiutenga. See *Angenga.* 114.

Aragoſhe, a place with a Chriſtian church at the bottom of the Gauts, in the foreſts, near which are found wild elephants, buffaloes, tygers, deer, apes, and parrots. 125.

Arampalli, ſaid to be the *Argyropolis* of the ancients, from which the Bay of *Manar* is called *Sinus Argaricus.* It lies at the diſtance of three leagues from Cape *Comari*, and as far up the country from *Covalam.* 56, 110.

Arcate, or *Arcati*, but properly *Arrucati*, a fortified city in the kingdom of *Carnàta*, or *Carnate*, the nabob of which is frequently called the nabob of *Arcate*, or *Arcot.* It lies on the river *Palur.* 28, 64.

Ariancopan, a place to the ſouth of *Pondicheri*, where the biſhop of the Catholic Chriſtians in that diſtrict reſides, and where there is alſo a ſeminary. 25, 65.

Arrucate, Arrucati. See *Arcate.* 28, 60, 64, 89.

Arſhtamiciare, a place belonging to the king of *Cochin.* 135.

Artunkel, a place on the ſea-coaſt to the ſouth of Cochin. 121.

Atur (Attur), a fortified place in the territories of the nabob of *Carnate*, lying on the river *Gudalam.* This river falls into the *Valaru*, which diſcharges itſelf into the ſea at *Porto-Nuovo.* 28, 63.

Attinga, a city called alſo *Attancal*, which is the reſidence of the queen, that is to ſay, of the eldeſt ſiſter of the king of Travancor, as the king's conſort can never become queen. 114.

Aur, a place in the kingdom of *Madura*, where the Jeſuits had formerly a congregation. 64.

Aurungabad, a city in the ſouth-weſt part of the *Soubah* of the *Deccan.* Near it lies *Ellur*, or *Dauletabad*, where there is a temple, which has been deſcribed by Thevenot. 38.

Ayambel, a place in the kingdom of Madura, where the Jeſuits had formerly a congregation. 64.

Aybica, a village where the river, on which merchandiſe is tranſported from the *Gauts* to *Culam* or *Collam*, diſcharges itſelf into the ſea. 117.

Aycotta, called alſo *Tſchuvocat*, a place in Malabar near which the river *Alangatta* falls into the ſea. 104, 137.

Ayodhya, a very old Indian city on the river *Deva*, or *Gagra*, the reſidence of the firſt conquerors of India. *Faizabad* is ſituated on the ſpot where *Ayodhya*, or *Audh*, ſtood formerly. 37.

B.

Badagare. There are two places of this name: the firſt lies in *Madura*, and ſends merchandiſe to the coaſt of Malabar. It has a Chriſtian church, and is ſituated cloſe to the large foreſts at the foot of the *Gauts*, where wild elephants are found in great abundance. The ſecond is called alſo *Vaypin*, and lies on the ſea-coaſt to the north of *Cochin*. 56, 125, 137.

Badeati, lies eaſtward from *Diamper* and *Cochin*, and was formerly the reſidence of the court of *Travancor*. It is called alſo in the Engliſh maps, by Rennel and by La Rochette, *Barrate*. 123.

Balancada, a fortreſs in the kingdom of *Carnate*, which, like a great many others, is of a ſquare form. 63.

Baliapatnam, one of the rivers in the diſtrict of *Calicut*, on the Malabar coaſt, which take their riſe in the *Gauts*, and form an innumerable multitude of iſlands. A city alſo near Mount *Illy*, on the above river, has the ſame name. 104.

Barcale, a village, mountain, and celebrated ſpring, together with a temple, to the ſouth of *Culam* or *Collam*. 115.

Benares, called alſo *Venares* and *Kaſi*, the *Caſſidia* of the ancients, has a celebrated temple, a Brahmanic academy or ſchool, and an obſervatory. 37.

Bengalur, formerly the reſidence of the Sultan Hayder Ali Khan. It is ſtrongly fortified, and its name ſignifies the white land. 32.

Biſnagari, a city which had formerly a prince of its own, but became ſubject to the Great Mogul, and belonged to the diſtrict of *Sanor*. It was afterwards conquered by Hayder Ali. It was called alſo *Naraſinha*. 63.

Bombay, an Engliſh colony in an iſland to the north of Goa. It has an excellent harbour, and is the ſeat of a preſidency. 107, 114.

Budhapadi, a city in the territories of Tippoo Sultan in *Maïſſur*. On the maps it is called *Budhapari*. Its name ſignifies the town of *Budha*. 32.

C.

Cabul. See *Kabul*. 35.

Cadaturuti, a place on the coaſt of Malabar which produces abundance of ginger. 123, 163.

Cagnarapalli, a town celebrated for its trade with the province of *Madura*. In the neighbouring diſtricts of the *Gauts*, mountain-ſnakes thirty or forty feet in length are found. 55, 118, 248.

Calapada, a place between *Pondichery* and *Sadras*. 71.

Calianatur, a fortified place in the kingdom of *Carnate*. Its name ſignifies the town of joy. 28, 63.

Calianapuri, a maritime city on the coaſt of Malabar near Mount *Illy*. Foreign ſhips obtained here cargoes of the productions of the country. 56.

Calicurici, a fortified city in *Carnate*. 63.

Calicut, a maritime city on the coaſt of Malabar, deſtroyed by Tippoo Sultan. 8, 103, 140.

Calcutta, the capital of the province of Bengal, where the Engliſh have eſtabliſhed the ſeat of their chief preſidency. 39.

Calini (*Caliny*), a river, at the influx of which into the Ganges lies the city of *Canodſchi*, in lat. 27°. 38.

Callare, a city which the river *Collam* flows paſt. 117.

Callupare, a place on the coaſt of Malabar inhabited by Jacobite Chriſtians. 118.

Callurcàda, a place on the coaſt of Malabar, where, on account of its wet ſituation, a great deal of rice is cultivated. It is therefore called the ſtorehouſe of Malabar. 118, 186.

Camanaichenpatti, one of the places in the kingdom of *Madura* where the Jeſuits formerly eſtabliſhed conſiderable congregations. 65.

Cambam, a city in the interior part of *Madura*, which, like many other cities, ſent merchandiſe formerly to the coaſt of Malabar. 56.

Canarà, a principality on the coaſt of Malabar, which, towards the ſouth, borders on Mount *Illy*. 103.

Canantora, a town in the kingdom of *Travancor*. 113.

Cannanùr, a maritime city in Malabar, which exports merchandiſe ſent thither from the interior parts. It has a fortreſs belonging to queen *Collatiri*, called by the Europeans *Collaſtri*. 56, 144.

Canatur, a place in the *Jaghire* of the Britiſh on the coaſt of Coromandel, or what the Engliſh poſſeſs in the neighbourhood of Madras. 73.

Candenàda, a place which belongs to the king of *Cochin*, a petty prince on the coaſt of Malabar. It is called alſo *Candanate*. 135.

Cangimaram (*Congimaram*), a place called in the Engliſh maps *Congimer*, lying on the ſea-coaſt between Pondichery and Sadras. 71.

Cangipuri, or *Congipuram*, a place in *Carnate*; called alſo *Cangivaron*, which ſignifies the city of gold. 28.

Caniarata, a place on the coaſt of Malabar, not far from *Angenga*. 114.

Canigia, the ſeat of the governor of *Cochin*. 192.

Canudi. See *Calini*. 38.

Cariapatnam, one of the many rivers by which the coaſt of Malabar is interſected. 103.
Caricattur, a city in the interior part of *Madura*, which formerly ſent merchandiſe to the coaſt of Malabar. 56.
Carimbanàda, a place in the kingdom of *Travancor*, which is inhabited by Pagans and Chriſtians, and carries on a great trade in pepper and cardamoms. 117.
Carnada (*Carnate*), a kingdom or province on the coaſt of Malabar, which is under the government of a nabob. 8, 59.
Carpuncolam, a place between *Pondichery* and *Sadras*. 71.
Caſchemir. See *Kaſchemir*. 35.
Cattur, a fiſhing village on the coaſt of Malabar, near Cochin. 119, 121.
Caveri, one of the moſt conſiderable rivers on the coaſt of *Coromandel*, which, by a number of mouths, diſcharges itſelf into the ſea, in the kingdom of Tanjaur. 48, 54, 231.
Caveripac, a fortified town in *Carnate*, 63.
Cayamcollam (*Cayancollam*), a city on the coaſt of Malabar. 8.
Celicolam, a place in the kingdom of *Tanjaur*, called by the Europeans *Celicolon*. 30.
Cencotta, a city in *Madura*, which formerly ſent merchandiſe to the coaſt of Malabar. 56.
Cennòtta, a place on the river *Alangatta*, which belongs to the king of *Cochin*. 104, 135.
Cerenga, a place on the coaſt of Malabar, which the river *Modelapoſcha* flows paſt. 103.
Certele, a town on the coaſt of Malabar, with a celebrated temple of *Bhagavadi*, the ſpouſe of *Shiva*, 121.
Ceruvatti, a city in *Madura*, which formerly ſent merchandiſe to the coaſt of Malabar. 56.
Cettiyatti, a place on the coaſt of Malabar with a Chriſtian church. 129.
Cettupeli, a fortified place in *Carnate*, 63.
Cettur, a fortified place in the interior part of *Madura*. 56.
Cettuva, one of the numerous rivers which flow from the *Gauts* through Malabar into the ſea. 104, 138.
Ceylon, one of the largeſt iſlands in the Indian ocean, the coaſts of which were formerly in the poſſeſſion of the Dutch; at preſent they are in the hands of the Britiſh. 57.
Chidàcolam, a place on the coaſt of Malabar, which the river *Paru* flows paſt. 103.
Chonenbar (*Chonanbar*), the name of a river called properly *Chiovanàru*, on the coaſt of Coromandel, which flows to the ſouth of Pondichery. 26.
Ciacrapuri (*Ciacrapuram*), a city in *Carnate*, the name of which has been corrupted into *Cacrapur*. 28.

Cialembron, Cilamburam, Cillumbaram, Cilumbrum, a celebrated pagoda between *Porto-nuovo* and *Devycotta.* 61.
Ciandrapati, a place in the kingdom of *Maïssur.* 33.
Ciangaceri, the residence of a petty prince, who, in 1746, was defeated and taken prisoner by *Vira Martanda* the king of *Travancor,* and several other petty sovereigns. 115.
Cianganacèri, a village surrounded by rice fields on the coast of Malabar. 120.
Ciangracoil, a temple in the kingdom of *Madura.* 31.
Ciangucotta, a city in the province of *Marava,* on the coast of Coromandel. 45.
Ciavacàda, a maritime place on the coast of Malabar. 138.
Cinnabellapuram, a city in the kingdom of *Maïssur.* 33.
Cinnapatnam, a small city on the coast of Coromandel, which the English, in the year 1645, obtained from king *Narsinha,* or *Bisnagari,* and on the spot where it stood built Fort St. George at Madras. 77.
Ciòlaburam, a city in the province of *Marava.* 45.
Ciòlamandala (*Coromandel*), signifies the land of millet; because that grain (*Holcus sorghum,* and *Durra*), are cultivated there in abundance. 3.
Ciovanàru. See *Chonenbar.* 26.
Ciovare, a place on the coast of Malabar, which the *Feira D'Alva* runs past. 104, 134, 135.
Cirangam (*Cheringam*), in the kingdom of *Tanjaur,* not far from *Tricinnapali.* 29, 61.
Cirangapatnam (*Seringapatam*), the capital of the kingdom of *Maïssur,* where Tippoo Saib resided. 32, 114.
Cirumuttu, a very fruitful district, which belonged to the old kingdom of *Cottara:are,* and is situated near Cape *Comari,* not far from *Collam.* 117.
Ciuncam, a place between *Maïssur* and *Cochin,* which carries on trade with both. 125.
Ciundrapandi, a city in the interior part of the kingdom of *Madura,* which formerly sent merchandise to the coast of Malabar. 56.
Cocci, a city on the coast of Malabar, which exports merchandise obtained from the inland parts. Not far from this city there is a river of the same name. 56.
Cochin, a place with a citadel on the coast of Malabar, lying nearly under 10 degrees of north latitude. It belonged to the Dutch; but is now in the possession of the British. 103, 104, 121, 126, 130.
Cochinchina, a kingdom on the eastern side of India, beyond the Ganges, towards China. 21.
Codamalur, a place on the coast of Malabar, where ginger grows.

Codamangalam, one of the Malabar cities which ſtill carry on trade, as formerly, with Madura. 56, 220.
Codolur lies in the large foreſts of the Gauts. 220.
Codungalur (*Cudungalur*, *Cranganor*), a fortreſs on the river *Allangatte*, which was demoliſhed, in 1790, by Lally, Tippoo Saib's general. 56, 104, 120, 136.
Cognur, a place not far from *Cochin*, which is waſhed by the river *Feira D'Alva*. 104.
Colarru (*Colaru*), that is the river of ſwine; it is commonly written *Coleroon*. It flows through the kingdom of *Tanjaur*. See *Caveri*. 48, 231.
Collam (*Collamedu*), a place where the merchandiſe of the coaſt of Malabar is ſhipped. 56, 147.
Colanàda, the capital of the kingdom of *Cannanur*, in 11° 50′ N. Lat. 144.
Coleci, a place not far from Cape *Comari*, or *Comorin*, with a ſmall but ſafe harbour, which by Strabo is called *Colias*. 56, 103, 112.
Colicotta, a place not far from Cape *Comari*, which ſends on board foreign ſhips the merchandiſe of the country. 56.
Comari (*Canyamuri*), the extreme point of India, on this ſide the Ganges, where the ridge of mountains called the *Gauts* ends. 3, 103, 110, 111.
Concao, a kingdom in the neighbourhood of Bombay, on the eaſtern bank of the Ganges, called properly *Concan*. 8.
Congimaram. See *Cangimaram*.
Conoam, a place in the neighbourhood of the kingdom of *Travancor*. 139.
Corolongatta, a town in *Travancor*, where a biſhop of the Jacobites has his reſidence. 121, 123.
Cottaracare, formerly a principality conquered by the king of *Tranquebar*. 115, 117.
Cottaram (*Cottate*), a place in *Travancor*, which in the time of the Greeks and the Romans was called *Cottana*, or *Cottiara*. 8, 112.
Covalam, called alſo *Coulam*, was the *Colis* or *Colias* of the ancients. 56, 57, 74, 94, 110.
Coytotta, a place lying eaſt from *Cochin*, which carries on a conſiderable trade. 117.
Cudnegalur (*Crangalor*, *Cranganor*), a place on the ſea-coaſt, to the north of *Cochin*. 46.
Cudur, one of the places in Madura which formerly ſent merchandiſe to Malabar. 56.
Curiapalli, the magazine and arſenal of the king of *Travancor*. 137.
Curumpana, a place on the ſea-coaſt, nearly in the latitude of 8° North. 112.

D.

Dakſhima, or *Dekam*, a kingdom ſituated in the ſouthern part of Indoſtan. 42.
Dely (*Delhi*), formerly the reſidence of the emperor of India. 38, 42, 43.
Dèva (*Devi*), a river formerly called alſo *Gagra*. It is known likewiſe by the names *Vipaſcha* and *Vipal*. 37, 39, 232.
Dharàburam (*Dharapuram*), a city in the kingdom of *Maïſſur*, at the bottom of the *Gauts*, and in the diſtrict of *Coimbetur*. 32.
Dhermapuri, a city in *Maïſſur*, called alſo *Dhermapura*. 32, 60.
Divicotta (*Divyacotta*), a caſtle at the mouth of the *Coleroon* or *Colaru*. 29, 48.
Douletabad. See *Aurungabad*. 38.

E.

Edapalli, a place in the kingdom of *Travancor*, called alſo *Rambali* and *Rapolim*. There is a temple and palace here of the king of the Brahmans. 124, 137.
Elagnil, a place in the Gauts, with a Chriſtian church. 125.
Elephantis (*Elephanta*), an iſland near Bombay, which contains one of the oldeſt Indian temples. 22.
Eloura (*Ellur*). See *Aurungabad*. 38.
Elluvancotta, a city in the province of *Marava*. 45.
Ettumanur, a celebrated temple of *Viſhnu*, on the coaſt of Malabar. 121.

F.

Faizabad. See *Ayedhya*. 37.
Feira D'Alva, a ſtream on the coaſt of Malabar, which falls into the ſea near *Cochin*. 104.

G.

Ganga (the *Ganges*). 39.
Gauts, a ridge of mountains which divides the peninſula of India from north to ſouth. 3, 12.
George (St.) See *Cinnapatnam*. 77.
Gingi, a fortified city in the territories of the nabob of *Carnate*, lying

lying on a river of the ſame name north-weſt from Pondichery. 10, 64.
Golconda, formerly a kingdom in India, conquered by *Shah Gehan*. 42, 60.
Gocula. See *Modhura*. 38.
Goculator, a place in the kingdom of *Maïſſur*. 32.
Govalam, called alſo *Covalam*, the *Colis* or *Colias* of the ancients. 28, 32.
Gudelùr, or *Kudalor*, a place on the coaſt of *Coromandel*, between *Porto-nuovo* and *Pondichery*. 60.

H.

Harani, a fortified city in *Carnate*. 63.
Haſtinapuri, in the Samſcred *Haſtinagari*, called at preſent *Aſchnagur*, one of the oldeſt cities of India, lying under the latitude of 32°. 35.
Hima (*Himala*), the name of a mountain where the river *Sarayouva*, which is probably the *Imaus* of the ancients, has its ſource. 232, 233.

I.

Jamunà, a river called alſo the *Jumna*. It has ſeveral other names; and, in all probability, is the *Jomanes* of the ancients. 231.
Illi, a mountain which ſeparates the kingdom of *Canara* from Malabar. 103, 145.
Illoura. See *Elloura*. 38.
Ilpiur, a place in the kingdom of *Madura*, where the Jeſuits eſtabliſhed formerly a Chriſtian congregation. 64.
Iratuge (*Iratùſhe*), a city in Malabar, at the bottom of the *Gauts*, which carries on trade with *Madura*. 55, 121.

K.

Kabul, the capital of a province on the eaſtern boundaries of Perſia, near the river *Behat* or *Sirkin*. 35.
Karinçalla, called alſo *Carical*, a place which the French obtained from the king of Tanjaur in 1638, but which at preſent is in the hands of the Engliſh. 49.
Kaſchemir (*Cachemir*), a province ſurrounded by mountains, which was formerly ſubdued by the Mogul conquerors, and taken from its own princes. The capital is called alſo *Kaſchemir*. At preſent it is named *Sirinegur* or *Sirinagar*. 35.

Kaſi. See *Benares.* 37.
Kavaricotta, a city in *Marava.* 45.
Kidacolam, a place on the coaſt of Malabar. 222.
Kol dimalà, a mountain in the neighbourhood of the *Gauts.* 141.
Kottàracare, the name of a very ancient ſmall kingdom on the coaſt of Malabar. 117.
Kriſhnapuram, a town on the coaſt of Malabar, which carries on a great trade. 117.
Kriſhnavaram, a town in *Carnate,* which on the maps is called *Quichenavaron.* 28.

L.

Labor, a province in the north-weſt extremity of India, with a capital of the ſame name. 43.

M.

Mabalicarè (*Mavelicarè*), a populous city in the kingdom of *Travancor.* 118.
Màdèvipatnam, a conſiderable city in the kingdom of *Travancor.* 47.
Madraſpatnam, the preſent ſeat of the Britiſh government on the eaſtern coaſt of India. 5, 12, 27, 60, 76.
Madura, an ancient kingdom, with a capital of the ſame name, called formerly *Methora.* 25, 31, 44, 46, 65, 103.
Magnapre, a place in the *Gauts,* where the author ſaw wild elephants tamed. 213.
Mahe (*Mahi*), the name of a river, and of a fortreſs not far from *Calicut,* in Malabar, which formerly belonged to the French, bnt is now in the hands of the Engliſh. 104, 143.
Mailacomba, a place in the foreſts at the bottom of the *Gauts.* 125.
Mailapuram (*Maïlapuri*), called alſo *Mailiapur,* or St. Thomas, near Madras. 27, 60, 65, 75.
Mainàda, a town on the coaſt of Malabar which the river *Paru* flows paſt. 103.
Maïſſur, the name of a kingdom, with its capital, lying between the coaſt of *Malabar, Carnate,* and *Madura.* 8, 32, 64.
Malabar, called properly *Malayalam,* the land of mountains. 102.
Malanàda, Malangàra, other appellations for Malabar. 102.
Maleatur, a place in Malabar which the *Feira D'Alva* flows paſt. 104.
Maleyalam (*Malayala*). See *Malabar.* 3, 102.

Mampulli, a town on the coaſt of Malabar, not far from *Angenga*. 114.
Mannacèri, a place on the coaſt of Malabar. 121.
Mannacodam, the ſame. 121.
Mannacudi, a place on the coaſt of Malabar, where there are ſtill to be ſeen the ruins of a palace belonging to the king of *Travancor*. 112.
Mannapara, a place on the coaſt of *Peſcaria*, not far from *Tutucurim*. 31.
Manclùr, a town in the kingdom of *Madura*. 31.
Mangalur, a city in *Carnate*. 28.
Manimàla, one of the places in *Madura* which formerly ſent merchandiſe to the coaſt of Malabar. 56.
Mantòpo (*Mantòpu*), a town in *Madura*. 31.
Marava, a province on the coaſt of Coromandel. 44.
Mattanceri (*Mattincèra*), not far from *Cochin*, belongs to a ſmall kingdom of the ſame name. 130, 134.
Modelacodata, a province in the foreſts of the Gauts, where wild elephants are found. 212.
Modelapoſha, a river in Malabar, which flows paſt *Angenga*. 103.
Modhura (*Moturapuri*), on the river *Yaume*, the *Modura Deorum* of Pliny, called alſo *Moturapuri*. On the map by La Rochette and Mannert it is called *Mathra*, and on that of Rennel *Matura*. It lies in the latitude of 27°, and is known by the names likewiſe of *Gocùla* and *Ambàdi*. 37, 54, 55.
Mohatugè (*Mohatuſhe*), one of the places in the interior part of Malabar which ſtill continue to carry on trade with *Madurà* and *Maïſſur*. 55, 126.
Molicolam, a Chriſtian congregation in the interior part of the *Gauts*. 201.
Monguiri (*Monghir*), a place in the poſſeſſion of the Engliſh, on the Ganges, in the province of *Bahar*. 39.
Mont-Grand, a fortified garden belonging to the Eaſt-India Company's government at Madras, not far from St. Thomas. 49.
Mullaventurutti, one of the places which the Dutch ſuffered to remain in the hands of the king of *Cochin*. 135.
Multan (*Moltan*), one of the eaſtern provinces of the ancient kingdom of *Hindoſtan*, on both ſides of the *Sind* or *Hindus*, the capital of which is called *Multan* alſo. 43.
Muttam, one of the places on the coaſt of Malabar which procured the productions of the inland parts for foreign ſhips. 56.
Muttiera, a place in the kingdom of Cochin, where there is a church belonging to the Chriſtians of St. Thomas. 123.

N.

Nàgapatnam (*Nagapatana*, *Nègapatnam*), called by the Greeks *Nigamos* and *Nigama Metropolis*, a city in the kingdom of *Tanjaur*, at the mouth of an arm of the *Coleroon*; belonged formerly to the Dutch, but is now in the poſſeſſion of the Engliſh. 29, 48, 49.
Naidſhadabur. See *Allakandara*. 36.
Naraſinha. See *Biſnagari*. 60, 63.
Naur, *Nàvur*, and *Nagur*, a place between *Negapatnam* and *Carical*, at the mouth of an arm of the *Coleroon*. 29, 53.
Nerenam, a conſiderable town in the kingdom of *Cochin*, where the biſhop of the Jacobites reſides. 120.
Nharakel, a place in the kingdom of *Cochin*, with a Chriſtian congregation. 127.
Nhàrica, one of the places which the Dutch have left in the hands of the king of *Cochin*. On the maps it is called alſo *Gnàrica*. 135.
Niſhadabury. See *Naiſhadabur*. 36.

O.

Odeaguiri, a fortified place and arſenal of the king of *Travancor*. 113.
Orixa (*Oriſſa*), a large province to the ſouth-weſt of Bengal. 54.
Ottocutta, that is, the ſolitary city. It is ſituated in *Carnate*. 27.

P.

Padmanàburam, a caſtle not far from *Travancor* or *Tiruvanoda*, where the king reſides and keeps his treaſure. 8, 113.
Palacaicìri, a celebrated city and fortreſs on the river *Paniani* in the *Gauts*, called alſo *Policat*. 139, 175.
Palancotta a fortified place in *Tanjaur*. 30, 63.
Palarru (*Palar*), a river which flows through *Carnate* from the *Gauts*, and falls into the ſea near *Sadras*. 60, 89, 97.
Paliacata. See *Valiacadà*. 60.
Paliamcotta, a ſtrong fortified place in the kingdom of *Madura*, near *Tinivelly*, and on the river *Tammerbury*. 58.
Palipuram, a place with a Chriſtian congregation, not far from *Cochin*. 137.
Pallibothra, a place known to the Greeks and Romans; at preſent

ſent a town called *Palipatur*, at the confluence of the *Ganges* and the *Jamuna*, near *Allahabad*. 37.
Pallicaré, a place which the Dutch left in the hands of the king of *Cochin*. 135.
Palur, a fortified town in *Carnate*, on the ſea-coaſt. 63, 138.
Pandi, one of the names formerly given to the kingdom of *Madura*; and for this reaſon it was called alſo *Pandimandala*, from king *Pandi*, (in Pliny, *Pandion*.) 45.
Paniani, one of the ſmall ſtreams which fall down from the mountains. 104, 138.
Paravur, a conſiderable town not far from *Cochin*, which was deſtroyed by the troops of Tippoo Sultan. 137.
Paru, a river, and a place ſituated on it, not far from Cochin. 103, 115.
Patna (*Patnam*), a celebrated city on the Ganges, in the province of *Bahar*. 39.
Pattucòtta, a city in *Tanjaur*. 47.
Pegu, a kingdom on the coaſt of India, beyond the Ganges. 57.
Penatur, one of the fortified places in *Carnate*. 63.
Periaculam, one of the places which formerly ſent merchandiſe from Madura to the coaſt of Malabar. 56.
Perimanur, a place like *Pallicaré*. 135.
Perimatorà, a place on the coaſt of Malabar, not far from *Angenga*. 114.
Perumaculam, one of the fortified places in *Carnate*. 63.
Perumanel, one of the places which formerly ſent merchandiſe from *Madura* to the coaſt of Malabar. 56.
Perumnàda, a place to the eaſt of *Collam*, which belonged to the very ancient kingdom of *Cottaracara*. 117.
Peſcaria. The coaſt of *Peſcaria* lies between Cape *Mannapar* and Adam's Bridge, where the pearl iſlands are. 103.
Pondamala (*Pondamalay*), a high mountain with a fortreſs, called by the Europeans *Mont Grand*, not far from *Mailiapur*. 27, 93.
Ponnaru (*Pannar*), that is, the gold river. It takes its riſe in the Gauts, not far from *Dhermapuri* in *Maïſſur*, and falls into the ſea near *Cudalur*. 60.
Porca (*Porrocada*), one of the places which ſend inland merchandiſe to the coaſt of Malabar. 56, 81, 115, 118.
Porotta, a ſmall river on the coaſt of Malabar. 104.
Porto-nuovo, a place in *Carnate*, at which the river *Velarru* diſcharges itſelf into the ſea. 60.
Pucòtta, a place which the Dutch left in the hands of the king of *Cochin*. 135.
Puducèri, called commonly *Pondicheri*, lies on the coaſt of *Coromandel*, and was the capital of the French poſſeſſions in India.

at preſent it is in the hands of the Engliſh. 1, 7, 12, 18, 24, 25, 64.
Puducurici, a place on the coaſt of Malabar, not far from *Angenga*. 114.
Pugnada, one of the places on the coaſt of Malabar which ſtill carry on trade with *Madura*. 55.
Pugnatil, a place where formerly, according to the account of Ptolemy, beryls were found. 118.
Pullingunne, a conſiderable town on the coaſt of Malabar, where there are a great many rice-fields. 120.
Pulluvalley Bingiam, a new harbour cauſed to be conſtructed by the king of *Travancor*. 113.
Puntora, a place on the coaſt of Malabar, 113, 120.
Puradacudi, one of the Chriſtian congregations eſtabliſhed by the Jeſuits in the kingdom of *Madura*. 64.
Puttencàra (*Puttencèra*). See *Pallicaré*. 117, 135, 138.
Puttenpalli, a place lying at a great diſtance in the foreſts of the *Gauts*, where there are a great many Chriſtian congregations. 201.
Puttentopo, a place on the coaſt of Malabar not far from *Angenga*. 114.

Q.

Quichenavaron. See *Kriſhnavaram*. 28.

R.

Rajacolla mangalam, a city where there are ſtill to be ſeen the remains of a palace belonging to the king of *Travancor*. 112.
Ràmanàthapuram, on the coaſt of *Peſcaria*. 31, 45.
Ràmapuraia, a place in the Gauts. 125.
Rèvà, a river which takes its riſe in the mountain *Vindhia*. It is called alſo *Ravi*. 232.
Rotaſgar, a place on the river *Son*. 39.

S.

Sadras, a place with a caſtle in the Britiſh *Jaghire*, on the coaſt of *Coromandel*, at the mouth of the *Palar* or *Palarru*. 60, 72, 73, 96.
Sanhya, the name of a mountain where the *Deva* has its riſe. 232.
Saraſvadi, the name of a river. 231.
Sarayouvà, the name of a river. See *Déva*. 39.

Satara, a province on the coaſt of Coromandel. 42.
Saude, a place on the coaſt of Malabar, not far from *Cochin*. 121.
Sharavadi, the name of a river. 231.
Shelon, a fortified place in *Carnate*. 63.
Shivagari, a place in *Madura*. 56.
Shrinagari. See *Allakandara*. 36.
Siam, a kingdom in the peninſula beyond the Ganges. 21.
Sina, or China. 21.
Sindacalla, a place in *Madura*. 56.
Sindhu, the weſtern great river of India, which is commonly, but improperly, called the Indus. 231.
Sirgani, a place in *Tanjaur*. 65.
Son, a river in Hindoſtan, which diſcharges itſelf into the Ganges. 39.
Sultanpatnam, a place on the coaſt of Malabar which Tippoo Sultan cauſed to be ſpared. It is called alſo *Vaypur* or *Baypur*. 139.
Suran, a place in *Tanjaur*. 65.
Suſhindram, a town with a celebrated temple of the god *Kámadèva*, on the coaſt of Malabar. 112.

T.

Tacaculam, a fortified place in the kingdom of *Carnate*. 63.
Taliceri, a city on the coaſt of Malabar, a mile north from *Mahe*. It belongs to the Engliſh, and is an arſenal for the coaſt of Malabar. 143.
Tanghi, a place on the ſea-coaſt not far from *Cochin*. 121.
Tangut, a kingdom in the interior part of Aſia, lying north-weſt from China, which was conquered in 1202 by Gengis Khan. 40.
Tanjaur, the name of a kingdom with its capital lying between the two arms of the *Caveri*. 7, 12, 29, 48, 65.
Tannur, a place on the coaſt of Malabar, called alſo *Tanor*, between *Paniani* and *Calicut*. 138.
Tatagari, a fortified place in the kingdom of *Carnate*. 63.
Tatta (*Tattanagur*), a city at that part of the *Sindhu* where it divides itſelf into ſeveral branches, called formerly *Pattalene* or *Pattala*. 35.
Tèdanàda, a place in the interior part of *Madura*. 56.
Tengacetti, a place on the coaſt of Malabar, not far from *Sadras*. 72.
Terpunatre, the reſidence of the nominal king of *Cochin*. 134.
Tevàram, a place in *Madura*. 56.

Tevelacare, a place on the coaſt of Malabar which exports a great deal of pepper and cardamoms. 117.
Timeri, a fortified place in the kingdom of *Carnate*. 63.
Tindacalla (*Tinducalla*), in *Madura*, probably the *Tindis* of Arrian and Ptolemy. 31.
Tindivanam, a fortified place in the kingdom of *Carnate*. 63.
Tirucolur, the ſame. 63.
Tirumala, the ſame. 63.
Tirumaladùvaſam, that is, the temple of the god of the holy mountain. The Europeans call it *Tiremalevaſan*. It lies in *Tanjaur*. 29.
Tirumanur, called alſo *Tremmanur*, lies in *Tanjaur*. 29, 47.
Tirunamalà, corrupted into *Tirnemalet*, a place in *Carnate*. 28, 61.
Tirunaveli (*Tirnaveli*), a place in the interior part of *Madura*. 31, 56, 58, 65.
Tirupati (*Tirapati*), a fortified place in the kingdom of *Carnate*. 28, 61, 63.
Tirupalur, a place on the coaſt of Coromandel, not far from *Sadras*. 73.
Tiruvalur, a place with a beautiful pagoda in the kingdom of *Tanjaur*. 47, 61.
Tiruvanganganur, a fortreſs on the borders of *Tanjaur*, belonging to *Marava*. 47.
Tiruvamatur, a fortified place in the kingdom of *Carnate*. 63.
Tiruvancàda (*Tiruvancor*, *Travancor*), a place on the coaſt of Malabar. 45, 58, 112.
Tiruvandaburam (*Tiruvandaram*), the ſummer reſidence of the king of *Travancor*. 113.
Tiruvandapuram, a place on the coaſt of Malabar. 8.
Tiruvanelur, a fortified place in the kingdom of *Carnate*. 63.
Tiruvatur, a fortified place in the ſame kingdom. 63.
Tovàla, a fortified place in Travancor, on the boundaries of *Marava*. 59, 103, 111.
Tremanour. See *Tirumanur*. 29.
Tricinnapalli, a city on the *Caveri*. 47.
Triciur, a town and diſtrict on the Malabar coaſt, where the *Brahmans* have a celebrated ſeminary. 138.
Tricolur, that is, the town of the three ponds, in *Tanjaur*. 30, 60.
Tiridi, a fortified place in the kingdom of *Carnate*. 63.
Tſhandranagar or *Schandranagor*, lying to the north of *Calcutta* in *Bengal*; belonged formerly to the French, but at preſent is in the hands of the Engliſh. 39.
Tumbanur, a place on the coaſt of Malabar, which exports a great deal of pepper and cardamoms. 117.
Tumbòli, a fiſhing village on the coaſt of Malabar, inhabited by Catholic Chriſtians. 119, 121.

Tanquin, a kingdom in the peninsula beyond the Ganges. 21.
Turangabúram (*Torangapuri*, also *Tranquebar*), the water-city, or horse-city; the factory of the Danes on the coast of Coromandel, and the chief place of the Danish missions. 29, 48, 65.
Tutucuri (*Tùtucudi*), a place on the coast of *Pescaria*. 31.
Tuvàrencurici, a place in the kingdom of *Madura*. 56.
Tuyam, a place washed by a river which flows into the sea on the coast of Malabar near *Cybika*. 117.

U.

Udiamper (*Diemper*), a place where the celebrated synod was held in the year 1599 against the Indian Nestorians. 123.
Utamalùr, corrupted into *Utmalar*, a place in *Carnate*. 28.
Uttampàleam, a place in *Madura*. 31, 56.
Utramalur, a fortified place in the kingdom of *Carnate*. 63.

V.

Vadakencolam, a city in *Pescaria*. 31.
Vaikam (*Vaikatta*), a place and district belonging to the Brahmans near *Cochin*, with a seminary and a celebrated temple. 122.
Vaitravadi (*Vetravadi*), one of the largest rivers in India. 231.
Valavaley, the name of a river and place on the coast of Malabar, not far from Cape Comari. 103, 112.
Valdur, a fortified place in the kingdom of *Carnate*. 63.
Valiacada (*Paliacate*), a place lying on the sea-coast to the north of Madras. 60.
Valiapátnam, a place on the coast of Malabar. 144.
Valiotora, a town on the coast of *Travancor*. 113.
Vallam, a considerable city in *Tanjaur*, called also *Vellum*. 47.
Vandavagi, a fortified place in the kingdom of *Carnate*. 63.
Varugápatti, a place in *Tanjaur*. 65.
Vayparra, that is, the three great rocks, a town near these rocks in *Pescaria*. 31.
Vaypi, a small island formed on the north side of *Cochin* in 1341 by an eruption of the sea. 126, 127.
Vaypur (*Baypur*). See *Sultanpatnam*. 104, 118, 138.
Velarru, a river in *Carnate*, which falls into the sea near *Portonuovo*. 59.
Veli. See *Cammtora*. 113.
Velùr, a city in *Carnate*. 28, 42, 60.
Veluváracotta, a place in the kingdom of *Madura*. 56.

Venares. See *Benares.* 37.
Vencàttiguiri (*Vencàtighiri*), a place in *Carnate*, where the Jeſuits formerly had a reſidence. 28, 64.
Vepur, an inſignificant place not far from *Sadras.* 72.
Verapole (*Verapoli*), a town with a monaſtery on the coaſt of Malabar. 15, 128, 137.
Vettiacòtta, an inland fortreſs in the kingdom of *Travancor.* 138.
Veyarru, a large river which flows through the kingdom of Madura and *Marava.* 44, 54.
Vicravandi, a fortified place in the kingdom of *Carnate.* 63.
Villamur, a fortified place in the kingdom of *Carnate.* 63.
Villanur (*Villenur*), in *Carnate.* 28.
Vindhia (*Vindhya*), a mountain in which the river *Rèvà* has its ſource. 232, 234.
Virapatnam, a town not far from *Pondicheri.* 18.
Viſapur (*Viſiapur*, *Betjapur*), formerly a kingdom which, together with *Velur* and *Golconda*, was conquered by Aureng-Zeb in 1686. 42.

Y.

Yamuna, a river which takes its riſe in *Sirinagur*, and falls into the Ganges near *Allahabad.* It is called alſo the *Jumna* and *Dſchumna.* 37.
Yindacalla, a place in *Madura.* 64.

THE END.

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